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# THE SPIRIT OF MISSIONS

Vol. CIII

June, 1938

No. 6

The Rev. G. Warfield Hobbs, D.D., Editor  
William E. Leidt, Associate Editor

Frontispiece: The Rev. Charles Wilford Sheerin.....	242
Western North Carolina Trains Youth..... <i>Elizabeth McCracken</i>	243
Latitude 9° N. Longitude 79° W..... <i>Edna B. Beardsley</i>	247
Missionaries Are the Best of Friends..... <i>Madame Chiang Kai-shek</i>	252
Homeless Refugees Find a Haven..... <i>Bonnie Crawford Brown</i>	253
St. Paul's Trains for Social Usefulness..... <i>A. G. Richardson</i>	256
Increased Christian Effort Needed in Japan <i>The Rt. Rev. Shirley H. Nichols</i>	257
Church in Mexico Marches On..... <i>Dorothy A. Hickie</i>	258
The Missionary Camera.....	261
Read a Book..... <i>The Rev. William P. Ladd</i>	269
Why: Announcing a New Feature.....	270
The Forward Movement.....	271
The Sanctuary.....	272

## THE NATIONAL COUNCIL

Dr. Sheerin Appointed Second Vice-President.....	273
Departments: Domestic Missions, Foreign Missions, Religious Education, College Work, Christian Social Service, and Publicity.....	276
Auxiliaries: The Woman's Auxiliary, and The American Church Institute for Negroes.....	283
Coöperating Agencies: The Church Periodical Club, The Girls' Friendly Society, Guild of St. Barnabas, The Daughters of the King, Seamen's Church Institute of America, The Church Army, Church Mission of Help.....	284

THE COVER: The Cathedral of St. Luke the Beloved Physician,  
Ancon, Panama Canal Zone.

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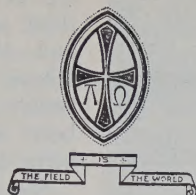
**T**HE REV. CHARLES WILFORD SHEERIN, rector since 1935 of St. Paul's Church, Chattanooga, Tennessee, and Editor of *The Southern Churchman*, has accepted his appointment as Second Vice-President of National Council (see page 273)



# The Spirit of Missions

VOL. CIII, No. 6

JUNE, 1938



## WESTERN NORTH CAROLINA TRAINS YOUTH—*The Appalachian School at Penland, staffed by devoted missionaries prepares its pupils for Christian living*

By ELIZABETH McCracken  
*Literary Editor, The Living Church*

*This is the first of a special series of three articles on the Church schools in the Diocese of Western North Carolina, written as the result of a recent visit undertaken at the invitation of the Bishop of the diocese. The present article on the Appalachian School will be followed in succeeding issues by articles on Patterson School at Legerwood, and Valle Crucis School at Valle Crucis.*

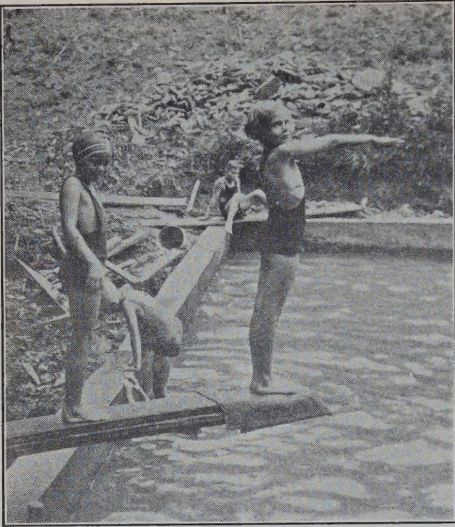
THE APPALACHIAN School, situated three thousand feet above sea level, on what one of its boy pupils called "our own mountain," is one of the most interesting as well as valuable missionary enterprises of the Church. Its history is so well known to readers of THE SPIRIT OF MISSIONS that only a brief outline of it is necessary here. The Rt. Rev. Junius Moore Horner, the first Bishop of Western North Carolina, founded the Appalachian School at Penland, North Carolina, in 1914 for the benefit of the younger children of the district. Few roads, none of them good, caused such isolation that education in groups had been almost impossible. The difficulty of haulage limited the equipment of the houses of the people, and living conditions were exceedingly primitive. The boys and girls of the region needed a home school. With the exception of one year, the school has been in operation ever since its

foundation. During the regular nine months of the public school year, it is in session as an elementary grade school; throughout the summer months, it is open as a summer camp for children of the same age group: six to twelve years.

The buildings of the school also are well known: Morgan Hall, named for the first head of the school, the Rev. Albert Rufus Morgan; Laurel Cottage, occupied by the rector; Ridgeway, used for classes; and Horner Hall, the fine, excellently planned building, described by one of the little school girls as "our United Thank Offering house." When the visitor has seen and duly admired these important buildings, the boys and girls offer eagerly to be guides to the farm house, the shop, the two barns, and the chicken house. Even the youngest ones take delight and pride in their "campus." More than one informed the visitor that the school was "two hundred and forty acres big." Of this land, forty acres are under cultivation; most of the remainder is mountain woodland.

Miss Gladys Chisholm, the principal of the Appalachian School, has been at the school for nine years; and since December 1936, has received her support from the United Thank Offering. Miss Chisholm, in addition to teaching the first grade and the afternoon sections of the sixth grade, giving lessons in folk dancing, and acting as housemother to twenty-





**SUMMER CAMP** of Appalachian School supplements the year's school work in building sound bodies for sound minds and souls

five "middle-sized" boys at Morgan Hall, takes personal charge of a poultry yard of more than three hundred chickens, and does several other large tasks which she lists as "odd jobs." Miss Elsie Waitz, also supported by the United Thank Offering, who has been at the school for seven years, watches over the health of the boys and girls, is house-mother at Horner Hall where the "little" boys and all the girls live, and, beside all this, teaches the Bible. The rector, the Rev. Peter W. Lambert, Jr., who came to the school in 1934, devotes his entire time to the school. He celebrates the Holy Communion in the chapel in Horner Hall every Sunday, Wednesday, and Friday morning, conducts Morning and Evening Prayers every day, and in addition, does all the buying for the school and keeps the books.

The school is graded according to the standards of the North Carolina public schools of the first rank. In order to maintain this standard, trained teachers are essential. Beside those cited the faculty consists of Miss Cora Darden, who teaches second and third grades; Miss Dorothy Latimer, fourth and fifth grades; Mr. Alfred Cockshott, sixth grade, with as-

sistance from Miss Chisholm, and seventh grade; and Miss Ruth Johnson, who does special tutoring when required, giving her services. At the present time there are fifty-five pupils, nineteen girls and thirty-six boys, resident in the school. The age range is from six to twelve but three pre-school children have been accepted for special reasons, one being only four years old.

Mention must be made of certain other important members of the staff: Mrs. M. Smith, the dietitian; Mrs. E. Aldrich, a volunteer worker, who does the mending for the school and has charge of the "little" boys; and Mrs. J. C. Martin, another volunteer, who oversees the pantry and dining room. The smooth running of the household is due in great measure to their care and work.

There are still other workers, of whom the visitor heard but did not have the opportunity to meet: the men who farm the land, tend the stock, and operate the dairy. Last year 130 bushels of wheat were harvested and threshed. This yield was taken to the mill at Toecane, nearby, and ground for the use of the school. Potatoes, other vegetables, apples, and oats are grown on the place. The herd of eight Holstein cows supplies milk. Eggs and chickens are "home-grown." Only a few staple groceries and provisions are bought.

All these details and many more the visitor learned by observation and questions. They only served to deepen the impression made by the school as a healthy, happy home for a company of attractive children. Indeed, the boys and girls were so pleasing that the visitor asked as many questions about them as about the good equipment and the excellent faculty and staff. Mr. Lambert explained that the form of application to be filled out by parent or guardian had been suggested by the Rev. C. Rankin Barnes former Executive Secretary of the National Council's Christian Social Service Department; and that this was supplemented by the blank recommended by the Child Welfare League of America for securing the necessary case and medical



histories. The use of these forms insured pupils who could take full advantage of the facilities of the school. While most of the children come from Western North Carolina, there are now some from Virginia, South Carolina, and Tennessee. Forty per cent of the present enrollment are not Church children: they have been sent to the school simply because it is known in the locality as a "splendid school." Since all the pupils have regular Bible lessons and attend chapel twice a day, Church teaching and practice become a part of their lives from the moment they enter the Appalachian School.

It is a very great enrichment of the school life to have a resident chaplain. When Mr. Lambert came to be rector in 1934, there had been no chaplain living at the school since 1918. Mr. Lambert and Mr. Cockshott live at Laurel Cottage, having with them the five "big" boys in the school: aged twelve. All meals for everyone are served in the large refectory in Horner Hall; the spacious living room is used by everyone; the chapel is open to everyone, at all times. Thus, not only the housemothers and the faculty but also the rector are constantly with the boys and girls. The school is like a well-ordered family.

The Appalachian School welcomes visitors in the best possible way: namely by receiving them at the open door and inviting them to share in the customary activities of the day and hour. Three were in the party which recently went up the mountain to the school and made the visit that inspired this article. We were met by the rector, and at once taken into the large living room of Horner Hall, where Miss Chisholm was leading a spirited class in folk dancing. Girls being fewer than boys, some of the boys were dancing together. The three "baby children," a little girl and two small boys, had the center of the room, in order that they might see and imitate the steps of the others. The entire school was taking part. We had the pleasure of a talk with Miss Chisholm at the end of the class period. Then we went over all the buildings and drove over the whole estate and

still farther on to see the old buildings and the new building of the Penland Weavers. This industry is not in any way connected with the school, but is of importance to the community, from which many of the school children come.

It was only a short time before the midday dinner, when we were ushered into the kitchen. Mrs. Smith and Mrs. Martin, without interrupting their oversight of the preparations, showed us all the arrangements and even allowed us to come near the cooking range and see what was about to be "dished up." Every table in the refectory had its vase of flowers. Both boys and girls waited on table; even the youngest, we learned, take their turns at this, as at other, household tasks. Meal time, unlike the rush so difficult to avoid in the case of city school children, was a leisurely interval, similar to the "nooning" of an earlier age. Yet, the interval was really not at all long. Soon, the children were again in classes for the afternoon session.

After supper followed evening prayers in the chapel. All the children attended



TYPICAL of the fifty-five boys and girls who are receiving a Christian preparation for life at Appalachian School



as usual, forming in line by twos to march in and out. One girl invited one of the women of our party to march with her; another, the other. Then, after a moment of consultation with another boy, quite a little boy went up to the man of the party and said: "Will you march in with me?" Mr. Lambert, of course, led the service. Mr. Cockshott played the organ for the hymns. This organ, by the way, is a "two-manual," made out of two small one-manual organs by Mr. Lambert and Mr. Cockshott. From evening prayers until bedtime, the children have the time quite free for recreation.

Surely there was never a better playground. The woods are always beautiful and always full of interest to young collectors. At the time of our visit, the flame-colored azaleas were in their glory, and the new green of the trees and shrubs which lose their leaves in winter was bright against the evergreens. All around are the mountains. Back of Laurel Cottage is a mountain brook, like a legendary stream, "flowing clearly over many stones." The children were struck by the delight of the visitors in the birds, particularly the cardinal. By the end of the day, several boys and girls would point out another cardinal, simply by exclaiming, "There's one again!"

The academic work, with such a staff of teachers as has been cited, is of a superior order. Many of the boys and girls go from the Appalachian School either to public high school or to one of the Church schools of the vicinity of high school grade. But the Appalachian School has a special value. Consolidated elementary public schools have become a feature of the State, and proper educational advantages are now available for

most of the children of the region. The Church elementary school, however, is still needed quite as much as the Church schools of high school rank. The children need what the Church can give them only through living with them during their early years. These fifty-five boys and girls are receiving this at the Appalachian School. Not only do they have "religious education" in the ordinary sense of that term. They also receive "missionary education."

There was one striking example of this. While looking over recent photographs of the school, one visitor observed several showing the children in costume. Inquiry brought out the fact that scenes from the missionary pageant, *The Glory of the Light*, presented to thousands of Church people at the General Convention in Cincinnati last October, had been given at the Appalachian School, by the pupils, every single one taking part.

Fifty-five is not a large number, when one considers the total number of children of school age in the region round about Penland. The others must be reached by the Church in their own homes and in the chapels and churches scattered through the mountains. The clergy must lead in this great missionary endeavor. They must have the help of the lay missionaries, both men and women, sent by the Church. But all these are not enough. In our Church schools are being trained other missionaries. They will do their share: from the "little" ones, up through the "middle-sized" to the "big" boys and girls. The Appalachian School is doing a fine work in not only the secular but also the religious, and further, the missionary education of fifty-five future missionaries.

The Church of the Air on Sunday, June 5, at ten a.m. D.S.T., will present the Rev. Frederick C. Grant, President, Seabury-Western Seminary, and Professor-elect, Union Theological Seminary, New York, who will broadcast A Baccalaureate of the Air. Columbia network.



## LATITUDE: 9° N. LONGITUDE: 79° W.—*Panama Canal Zone, a place of youth, hope, and energy offers opportunities for Church under Bishop Beal to advance*

By EDNA B. BEARDSLEY

*Assistant Secretary, The Woman's Auxiliary*

*Miss Beardsley, recently returned from a two-months visitation of the Church in the Panama Canal Zone and Cuba undertaken in the interests of work among women, here shares her impressions of the Church in the Panama Canal Zone now going forward under Bishop Beal's able direction. A second article on the Church in Cuba, so recently bereaved of its Bishop (see May issue, p. 221) will appear in our next issue.*

1 1 1

“JUST WHERE IS the Panama Canal Zone?”

“How does one get there—and why?”

“Is it as small as it looks on the map?”

“Why is the Church at work there?”

“Is there enough work to keep several priests and a Bishop busy?”

“Is it really important for the Church to be there?”

These are only a few of the many questions asked the person who has ventured there and returned.

A glance at a good map shows the Panama Canal Zone to be in latitude nine degrees North, longitude seventy-nine degrees West. And, “nine degrees North” means that it is in the tropics. Again, if the inquirer looks at a map he can check up on the other parts of the world in the same latitude. If in his mind he travels due east he will touch the very northern tip of South America in that section of Colombia over which the Bishop of the Panama Canal Zone has jurisdiction; he will—after jumping the Atlantic—touch Africa just north of Liberia, continue through the heart of Africa, and on through the Indian Ocean to the very southern tip of India; he will cut through the Malay Peninsula at its narrowest point, touch Mindanao on its northern coast, and, if he does not get entangled in the Caroline or Marshall Islands, return

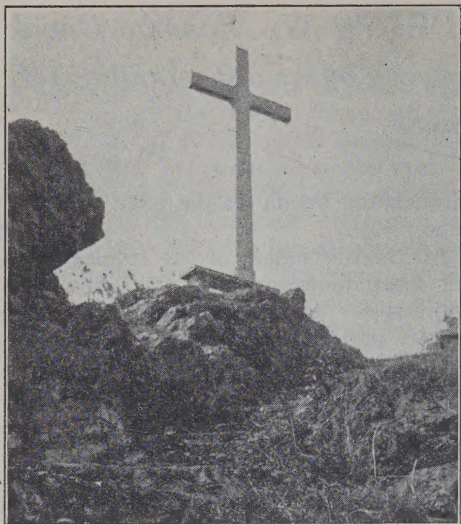
through the Pacific to the coast of Panama.

All this discussion of the tropics does not mean, however, that the climate is oppressive. On the contrary, for the greater part of the year it is delightful, especially if one is partial to summer weather. The mornings and evenings are cool, the middle of the day hot, through the dry season when the trade winds blow. There are hardy souls who prefer the rainy season when nature decks itself in her gayest colors.

The visitor to the tropics will find a paradise of trees and plants and singing birds. He will come to feel at home with stately royal palms marching proudly down an avenue; with cocoanut palms slanting across the sky; the luxurious foliage of the banana plant; and the riot of rose and magenta, yellow and varying shades of green that he sees on every side. He will soon learn to look for the flaming red of the passion flower and the delicate tint of the wild orchid as he passes a jungle thicket.

Any visitor to the Panama Canal Zone will find things to interest and intrigue him beside those provided by a tropical climate. There is first of all the place of the isthmus in the history of the world. From the time of Columbus it has been a strategic spot. Over its trails the Spaniards carried the gold of the Incas. From its heights Balboa discovered the Pacific and the City of Panama was established to guard his discovery. Across the isthmus came Henry Morgan in 1671 to sack and destroy old Panama, and in two years a new city easier to defend was built at the foot on Ancon Hill. In 1821, Panama overthrew the Spanish garrison and proclaimed her independence. Soon gold again was carried across the isthmus. The gold rush of '49 began and the isthmus was one of the routes to and from Cali-





CROSS of Christ surmounting hill above Palo Seco Leper Colony constantly reminds the sufferers of the Master's love

fornia. In the meantime the French had begun work on a canal, which the United States took over in 1904 and completed in 1914.

The site chosen for the canal is at the point where the axis of the isthmus extends from southwest to northeast. The canal, built at right angles to this axis, therefore has its Atlantic terminus (Cristobal) on the northwest and its Pacific terminus (Balboa) on the southeast. This accounts for the shock the traveler receives when he comes into the harbor at Cristobal in the early morning and finds the sun rising in the West!

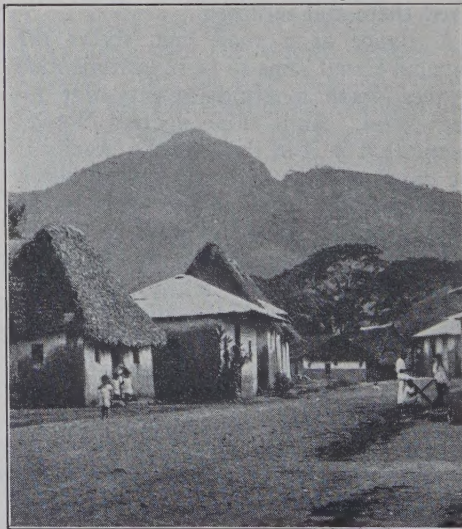
To protect the canal, five miles on each side are leased to the United States by the Republic of Panama; this area is the Canal Zone. The Zone includes also such areas outside the five mile limits as are covered by the waters of Gatun and Madden Lakes. The cities of Panama and Colon, while within the five mile limits, are excluded from the jurisdiction of the United States except with respect to sanitation and quarantine.

Many intriguing sights catch the eye of the traveler in Panama and the Canal Zone. One never seems to become quite used to the two foot prehistoric creature

called the iguana, which darts across the road in front of one's car. Nor does one ever tire of watching the brilliant blue butterflies float across one's vision and disappear into a wayside thicket. Parts, too, of the fairy tale setting, are the fence posts that bloom and soon develop into bushy young trees. A never ending source of interest are the native markets selling practically everything one could ever need, and many things of which one has never heard.

In Panama City, just before Lent, the better part of a week is given over to fun and frolic. It is carnival time; the Queen is crowned in a beautiful and dignified setting, the city is gaily decorated, and there is dancing in the streets with most of the population in fancy dress. Some of the costumes are fanciful, such as the group dressed to represent iguanas, but the rest are in the very beautiful Panamanian costumes. It is refreshing, in a world that takes itself so seriously, to find a people who know how to play. It is refreshing, too, to find a place where the short, "bumpy," strictly utilitarian public buses are known always as *chivas*—which means mountain goat!

But what is the Church doing in this



PANAMANIAN village, typical of many settlements in the interior which offer the Church an opportunity as yet untouched.



interesting and colorful spot? Is it true that this is too small a place for the Church to invest her limited resources? Let us look at a few of the facts. The Canal Zone has a population of around forty thousand people. It is a tiny place which one has difficulty in locating on a map. Its importance in the life of the world is, however, tremendous and grows more so with the increasing disquiet of the world. It is packed with human souls set down in an important and difficult environment. Their need of the Church is very great. They are also a group of people who, because of their special abilities, can contribute much to the life and thought of the Church. The Church needs them also.

What has the Church been able to accomplish in the Panama Canal Zone? Such a question can never be answered by figures alone, but the figures may give an indication of the situation. The Missionary District of the Canal Zone with 3,574 communicants exceeds the number of communicants in the Diocese of Eau Claire, and the Missionary Districts of North Dakota, Western Nebraska, Arizona, Eastern Oregon, Idaho, Nevada, and San Joaquin. It practically equals

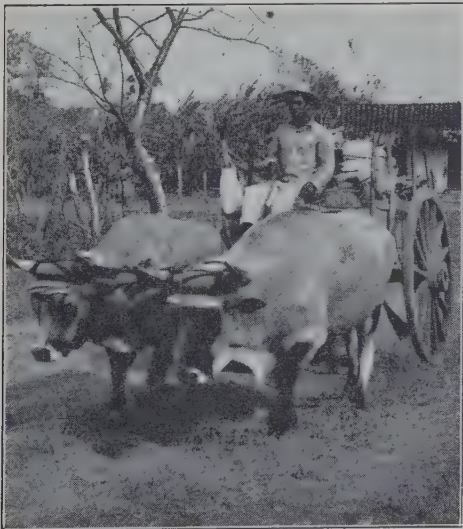


BISHOP BEAL in the eighteen months since his consecration has strengthened the Church's work in the Panama Canal Zone

the number of communicants in the Dioceses of Easton, Quincy, Sacramento, and Western North Carolina, and the Missionary District of Honolulu. The number of baptized persons, 18,229, is greater than that of sixty-one other dioceses and missionary districts.

With what equipment has the Church accomplished this? The answer to this question would be, in general, through the Bishop, or the small group of energetic priests of the jurisdiction, and the loyal lay men and women working through the thirteen parishes and missions. These parishes and missions are for the most part, located near the centers of population at Panama City and Colon.

The first in any list of parishes and missions is naturally the Cathedral of St. Luke the Beloved Physician in Ancon, on the Pacific side, close to the famous Gorgas Hospital. The Bishop, the Rt. Rev. Harry Beal, is not only carrying on his episcopal duties, but he is also, for the time being, acting as dean of the cathedral. There are 345 communicants, an active cathedral chapter, Church school, woman's guild, altar guild, senior and junior choirs, with plans being laid for much new work in the future.



TWO-WHEELED ox carts, still a common sight in interior of Panama, are but one of the countryside's intriguing sights



A short distance from the cathedral, across Fourth of July Avenue, is St. Paul's Church, Panama City. St. Paul's has a communicant list of 1,200 West Indians and a congregation of between seven and eight thousand baptized persons. They have a vested choir, Woman's Auxiliary, St. Agnes' Guild (interested in community work), and a splendid Sunday school. This active congregation is in charge of the Rev. A. F. Nightengale, who also is in charge of the Church of the Holy Comforter at Palo Seco (the leper colony), St. Matthias', Las Sabanas, and St. Paul's, Corozal.

St. Peter's Church, La Boca, like the cathedral is in the Canal Zone. The communicants, around seven hundred in number are West Indian employees of the Zone. There is a fine enthusiasm in the church and excellent work is being done through the Woman's Auxiliary, the Girls' Friendly Society, the acolytes' guild, the Sunday school, and throughout the whole parish life. The Rev. J. T. Mulcare is the priest-in-charge of St. Peter's and of the active mission of St. Simon's, Gamboa. This small mission is becoming of increasing importance with the enlargement of Gamboa and its new position as the headquarters for all dredging operations.

St. Alban's, Paraiso, has just suffered the doubtful distinction of being moved to Red Tank. It is hard to move a church from Paradise, especially to a place called Red Tank, but where its congregation goes the Church must follow. Paraiso is being torn down and the families moved both to Gamboa and Red Tank. The new St. Alban's is set on a hill overlooking the canal. The Bishop has experienced many difficulties and much expense in moving the building as the timbers were badly eaten by termites and much new material had to be purchased. The former St. Alban's had 220 communicants. The new church will have to build up its strength gradually in the new environment. The clergyman in charge is the Rev. D. A. Osborne.

Another activity of the Church situated on the Pacific side is the Children's Home,

in the Bella Vista section of Panama City. Its support comes from three sources: the Church in the United States which through National Council provides the salaries of the two workers, Miss Claire Ogden and Miss Leah Waldman, the missionary district itself, and the community. There are at present thirty-six children in the home. Their nationalities are Panamanian, American, Ecuadorian, Chinese, Turk, Russian, San Blas, Filipino, Colombian, and Puerto Rican. There have been some excellent improvements made in the building recently, which make it all the more attractive. There are other major improvements needed as soon as funds are available.

As one travels across the isthmus from Panama City to Colon, the first station on the Atlantic side is Gatun. Here are situated the longest locks in the canal, one and one-fifth miles in length, with three "flights of locks." Gatun is within easy driving distance of Colon and Cristobal which form the Church and shopping center for many canal employees living in Gatun. In Gatun itself is located St. George's Mission, a very active and faithful West Indian congregation of more than 240 communicants. There is a strong Woman's Auxiliary, an active vestry, and a fine Girls' Friendly Society with both candidates and members.

If one continues one's trip from Gatun, either by train or motor, one soon comes in sight of the Mission of St. Mary the Virgin in Mt. Hope. This is a recently established mission of old Christ Church, Colon, and already there is an active and enthusiastic congregation with about 150 communicants. Excellent work is being done in the Woman's Auxiliary and the acolytes' guild, and a Girls' Friendly Society has just been started. An interesting point in connection with the church building is that it was built through the 1928 Corporate Gift of the Woman's Auxiliary.

The last train stop on the Atlantic side is Colon. Here, on the very edge of the Atlantic Ocean, is Christ Church-by-the-Sea. This charming and venerable building is the mother church of the



Canal Zone. It has had a strange career. The building was built in 1855 by the Church in the United States and consecrated by Bishop Potter. During the Colombian revolution it was used successively as an arsenal, a fort, a powder magazine, and a stable. That it is standing solidly today is a tribute to its construction. When, in 1883, the Church of England established its Diocese of British Honduras taking in the Republic of Panama, the Church in the United States turned over Christ Church to them. After the United States began the construction of the canal, the English Church returned Christ Church to American jurisdiction together with the Canal Zone, southern Panama, and a part of the north coast of Colombia. The Ven. E. J. Cooper has been priest-in-charge of this mission for the past thirty years, and has developed through these years a congregation outstanding for its devotion and loyalty. There are about five hundred communicants with strong organizations of the acolytes' guild, Woman's Auxiliary, and Girls' Friendly Society.

Cristobal in the Canal Zone and Colon in the Republic of Panama are named in honor of Christopher Columbus. They

are so closely situated and their boundaries so erratic that it is difficult to know whether one is on American or Panamanian soil. New Cristobal, about a mile from Cristobal, is the residential district for many canal employees. It is not in the Zone but under the Republic of Panama. Building sites are leased here for a long term of years. It is in this section that the rectory of the Church of Our Saviour is located, together with the proposed site of the new church. The congregation of the Church of Our Saviour has been working and hoping for this church since at least 1930. At one time the amount needed was included in the Advance Work Program of the Church. There are around 150 communicants, with an active Woman's Auxiliary, choir, and Church school. The Church school holds its sessions in the Elks' Club House and the Church services are held in Christ Church at such hours as do not conflict with the regular congregation. The Rev. Robert Jackson is priest-in-charge of this congregation and of St. George's, Gatun.

There are many problems to be faced in building up the work of the Church in the Canal Zone. Beside the usual problems of indifference, lack of funds, insuffi-



**PANAMA CITY WATERFRONT.** In Bella Vista section of this modern South American city is the Children's Home, the only Church institution in the Missionary District of the Panama Canal Zone. Miss Claire Ogden is the missionary in charge



cient personnel, and others general to the whole Church, there are problems peculiar to the Canal Zone. Some of these are physical problems having to do with the geography of the isthmus or the constant menace of termites, making necessary continual watchfulness and renewing of buildings and equipment. Another is that of building effective parish programs with no place for meetings except the church itself as there are few parish houses; a great handicap to effective work.

An entirely different problem centers around the division of the life of the Zone into the groups functioning there and the kindred problem of building an effective Church organization in the face of a constantly shifting population.

But in spite of these problems and handicaps excellent work is being done in the various missions and this work is growing increasingly more effective. A sense of unity is growing in the district and a feeling of corporate responsibility for the work of the Church. One indication of this new unity is the recent setting up of a district organization of the Woman's Auxiliary with the beginnings of an effective district program.

With this background let us think of the Canal Zone as a place with a future, a place of youth and hope and energy. Let us think of it as a place with much potential leadership and great promise. And above all, let us so work together that the Church may go forward in the Panama Canal Zone.

## Missionaries are the Best of Friends\*

By MADAME CHIANG KAI-SHEK

THE GENERALISSIMO and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

You may remember a few years ago it was quite the fashion to decry missionary effort. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison, and Young Allen. Is the missionary spirit dead?

If we are really impartial and look around us at what has happened in the past nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of old had. I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that missionaries have not been one whit less heroic.

\*Extract from an address to a gathering of British and American missionaries in Hankow, China, on April 6, 1938.



## HOMELESS REFUGEES FIND A HAVEN—*Member of Nanking's Legislative Yuan and his family fleeing up country find a welcome in American Church Mission*

By BONNIE CRAWFORD BROWN

*American Church Mission, Hankow*

“WE HAVE NO HOME; our home is the American Church Mission.” That was the beginning, and that was the end of their story. When they came to us they had been homeless for six months, but they did not bemoan their loss. They stated facts plainly when questions were asked, but the only phrase that carried any tone of emotion was this: “My books are all gone.”

When I knew that they had both studied in colleges in America, that Kao Yin Tang had done research on the subject of peace under the auspices of the Carnegie Foundation, and that Yang Pao Yu, his wife, had specialized in public health while she was in America, I wondered still more at their poise and calm. He was a member of the Legislative Yuan; she had formerly been a teacher at Ginling College. And they came to us looking for any shelter they could get where a bit of sunshine might be found for the babies. The elder was two, and the younger had been born while they were refugees.

We begged them to stay with us, but they said they were too dirty and too noisy and too numerous. There were three teen-age folks with them, brother and sister and friend; they had kept together as a family group ever since the husband joined them just before the fall of Nanking.

Their story began with the first bombing in Nanking, one Sunday afternoon in August. Pao Yu was feeding the two-year-old, when suddenly there was a warning. She thought it was only a practice, but then came the planes themselves, and smoke, and they knew a fight was in progress. After that there were many alarms. There was no chance to eat regular meals; the alarms came at all

hours: just when fires were starting, or when meals were about to be served. Sometimes *tiffin* (lunch) waited until nine o'clock in the evening, and then as they were just sitting down to eat, another alarm sounded, and they went into dugouts for a good part of the night. The office of the Legislative Yuan changed its hours from day to night; but then alarms began to come, as many as three in one night-time, so they changed back to daytime once more.

When wives and children were warned to leave Nanking the Kao family stayed on. It was terribly crowded traveling and Mrs. Kao could not risk too much exposure and jostling when her baby was expected so soon. They waited a week, hoping that the crowds would be less and everybody a little more calm. During those days the two-year-old was difficult to manage. When he first heard the sounds of bombing and firing he was interested, but not afraid. But it was impossible to conceal the nervousness of the older people, and soon he was more terrified than they. Removal to a quieter place became urgent.

They chose Hofei as a place of refuge; not because they had relatives there (their homes were down in Soochow), but because of the Christian mission and hospital there. All along the way, they told us, they were helped by Christian missionaries. But the travel was hard. Even as late as this, trains were crowded; air-raid alarms sounded while they were on the trains, and the train stopped while people got off and ran for cover. Train schedules were disorganized and there were long waits whenever a change occurred. No water was to be found anywhere on trains and stations, and the baby cried for his *Klim* which could not be made without water!

Along the way they met various friends



who told them troublesome tales about the rustic conditions in Hofei. When they came to the town it was in semi-darkness, many of the stores were without any lights at all, and at first, no rickshas to be seen. When they finally found rickshas they could pile on the bits of luggage they had been able to bring, but it was too dangerous to ride, for the road was rocky and rough; at any time there might be a turnover. But they found their way through the dim streets to the home of the Christian pastor. He welcomed them heartily and kept them as his guests.

All this time they were hoping that Nanking would soon be safe. So Mr. Kao returned to his work, hoping the family could come back soon. But when they were sure they must settle in Hofei, for a few weeks at least, the two-year-old became violently ill and was rushed to the hospital. For three weeks nurses and doctors gave him splendid care; but even in the hospital he was subjected to the strain of air raid alarms. Hofei had made only slight preparations for air raids, and when they came the only warning was the ringing of bells. When the hospital bell rang everybody who could walked out, but with a sick baby, Pao Yu had grave doubts as to what she ought to do. The hospital had a dugout, to be sure, but it was cold and damp, and dangerous for a feverish child. So mother and child stayed in the hospital while others went to shelter. The danger passed, and no one in the hospital was hurt. When the baby was well and they were living peacefully in their little mud-walled, mud-floored home in Hofei, again came an air raid signal, and they all sought refuge under the shrubs near the house. Many times people have been told to shelter under trees or bushes, if no other place was provided. Houses fall down when bombs explode nearby, but trees stand firm.

During these days they wondered what would happen if the baby that was expected chose to come in the midst of an air raid. She missed two of them; an air raid came the day before she was born, and another the day after. But once she

was safely born, the whole family breathed more easily, and the mother and baby were carried down hospital stairs on a stretcher and then home. Pao Yu was a modern mother and had planned to stay at the hospital for at least two weeks, but in the little house at the Hofei mission there were no stairs to negotiate when air raid signals came, so the doctors and nurses all agreed that she might be better off at home.

The baby proved to be a model war-time baby. She was never sick a day, through all the vicissitudes of refugee travel, till the very day they left Hankow for Ichang. She was happy and content, and adequately nourished on mother's milk; a joy to everybody. The two-year-old was a more serious problem. He walked about and picked up things he should not touch; he wanted to eat what he saw; sometimes he did and was ill. Sometimes there was nothing to eat, on a whole day's journey, except the biscuits and milk powder that were carried specially for him.

All this happened on the journey from Hofei to Hankow, by truck and train and boat and car. Trains were uncertain. Sometimes word would pass along the crowds of refugees that a train was due in a few hours. With bedding rolled up and bags packed they would sit in a cold station waiting, for you must not be behindhand in the rush for seats. Sometimes no train came for more than forty hours.

All this travel was accomplished with a young baby. The family stayed in Hofei until the baby and mother were well able to travel and until they could be joined by Mr. Kao. Most of his colleagues had left Nanking when he finally set off to meet his family, armed with his precious certificate of travel, as a member of the Legislative Yuan, insuring his free transportation to Chungkiang. Somewhere along the way, between changes from boat to train and train to bus, this precious document and the addresses of friends in Hankow, the baby's milk bottle, and such indispensables were lost, in one small suitcase that fell by the way. They



were late refugees, and now they felt like lost refugees. A long way round by railway, through stations that since have figured largely in the war news, Pengpu, Hsuehchow, Chengchow; all these places were part of their nightmare of travel. Once the train stopped, at the sound of approaching planes, and the passengers got out to walk about in the sand, in a wild and barren place. But the sand was dry and the day was warm, a marvelous contrast to the cold and freezing damp of many of the houses and stations and streets where they had wandered before.

On the last lap of the journey, from Chengchow to Hankow, it seemed impossible to get a seat. But somebody had pity on the crying baby and gave the mother a seat for a bit. Then finally a compartment was purchased, but it had two berths only, and they had to share it with a party of nine. Nevertheless they were grateful for a chance to travel at all. Food was far away, for their ample hamper was in a car further down the train, with young brother and sister. And all the car doors were locked. That was a precaution against intruding mobs, for many, many people at every station were

trying to get on further south. A few things were offered for sale through the windows, but they were not clean enough to tempt a public health expert and her legislative husband. The air inside was so bad they could scarcely breathe; yet they dared not let in too much of the snow-laden air because of the babies.

Arrived at Hankow they felt they had reached paradise. Knowing no one, with their addresses all lost, they had nothing to do but go to a dismal hotel. The city was full, even when they arrived, in spite of the Government's efforts to get people on and out, and this sunless, noisy place was the best they could find. Walking on the street one day they met a friend, and from the friend inquired about accommodations at the next stop, Ichang. The friend directed them to the American Church Mission, and then they came to Yeo Hsien School and later to the home of the Browns to live. The Rev. and Mrs. Nelson Liu gave them a cordial invitation to come to Ichang when they could. And so they went, this time again on a crowded boat, but with a sense of welcome ahead of them, in the American Church Mission which they had come to think of as their home.



**FIFTEEN THOUSAND** homeless children are in refugee camps in Shanghai. Here are a few gathered into a Sunday school taught by our missionaries at the camp on Jessfield Road Compound. Miss Bessie Sims, normally stationed in Nanking, is at right rear



## ST. PAUL'S TRAINS FOR SOCIAL USEFULNESS—At half-century mark well known Negro school pauses to honor its founder and to plan for greater service

By A. G. RICHARDSON

Assistant Supervisor, Negro Education, Virginia

The golden jubilee observance, May 1-3, of the founding of St. Paul Normal and Industrial School at Lawrenceville, Virginia, (see April issue, pages 165-7, and 179), was a notable occasion, bringing to the school many distinguished guests as well as thousands of former students and alumni. For three days of services and meetings, friends of the Negro in both Church and State paid eloquent tribute to the late Archdeacon Russell and the work he had founded at St. Paul's. Among these were the Governor of Virginia, the Hon. James H. Price; the Rev. Robert W. Patton; the Rev. George F. Bragg, Jr., of Baltimore; the Hon. T. E. Warriner; Mr. A. G. Richardson (whose address is printed here); the Rev. John T. Ogburn of Brooklyn; and Miss Esther Brown. The celebration closed with a May Day Festival Pageant depicting St. Paul's half-century of progress.

IN A DEMOCRACY, the school as an agency of society, has the responsibility of educating all members of society for social usefulness. This responsibility includes the guidance of people, their development of desirable attitudes, desirable appreciations, thorough understandings of man to man relationships, thorough understandings of man to nature relationships, and the fundamental abilities that are necessary to enable them to become self-sustaining, self-respected, contributing members of the society in which they live instead of objects of charity or problems in the hands of the law enforcement agencies of the State. To carry out a program such as this is St. Paul's place in the educa-

tional program of the State of Virginia.

Those who have given this matter thorough study and thought, are of the opinion that this can best be done by providing in the schools, programs that meet the needs and interests of the people, and programs that are as broad as life itself. Programs for the masses. That is St. Paul's function in the educational program of the State.

The United States as well as other countries of the world is faced with two major problems. First, America must decide between dictatorship and democracy. Secondly, America must decide the conflict between equality of economic opportunity and widespread unemployment. On this occasion we are interested in the second great problem.

One principle of economic opportunity asserts that, "man shall live by the sweat of his brow," the other principle asserts, through general practice, that a large percentage of men shall not be permitted to live by their work, but shall be forced to accept a meager charity.

American democracy must be undergirded and St. Paul's is performing its duty by offering its facilities to the youth of America, to train them to become producers of American goods and services, rather than consumers only.

In the educational field of Virginia, St. Paul's has assumed a most important place which permits her to offer to the youth of Virginia a program that is practical and a program that meets the immediate needs of the masses, a program which involves such everyday practices as home making, agriculture, trades, and industries.

There was a boy in one of the public schools in the State, who, seemingly, gave much trouble in the school. That boy was sent away from the school because he was considered a problem child. The principal of the school was inter-

ested in having a program in the school as broad as life itself. He convinced the school board that vocational work would meet the needs of many of the students, and this type of work was included in the school's program. The principal later saw the boy who had been sent away from the school, on the street. He interested him in returning to school after explaining to him the various types of vocational work being offered.

That boy returned to school and entered a class in bricklaying. Not very long after this the school held an industrial exhibit and the students showed the various skills which they had learned in the different trades. That particular boy was laying brick as a demonstration at the exhibit. A member of the

school board noticed him and inquired of the principal whether or not that boy was suspended from school, and the principal told the school board member this story. "That is the boy whom we sent from school, but one day I found him on the street with a brick in his hand. I knew he was going to throw the brick or lay it. I thought it was the responsibility of the school to teach him to lay it. Hence, I interested him in returning to school, with this result." That is St. Paul's function in the educational program of Virginia.

When Virginia teaches all her citizens how to do and gives them something to do, she will undeniably reduce crime, poverty, and disease. That is St. Paul's place in the educational program of Virginia which she assumes graciously.

## Increased Christian Effort Needed in Japan

*By the Rt. Rev. Shirley H. Nichols*

*Missionary Bishop of Kyoto*

UPON MY return to Japan after attending the General Convention in the United States, I find the Diocese of Kyoto in an encouraging condition. Altogether my people have done well. I have been back at my post too short a time to have full information as yet on the condition of the several churches. Concerning some, however, I have had the most promising reports. In one small church, which I visited recently, I was delighted to find lapsed members coming back into the fellowship of the Church, and the old members full of a new spirit of hopefulness and devotion. So far I have heard of no serious retreat in any church of the diocese. The people are giving in smaller amounts, perhaps, but in a spirit of greater sacrifice than under normal conditions. As I read the figures and recall that in spite of decreased income they are carrying on the same enterprises, I realize that the Church members must themselves, in other than money ways, be supplying the necessary effort to carry on the task.

With a new year opening full of pros-

pects of increased demands upon our income, our sympathy, and our effort in all kinds, we are driven to put our trust in God, and are bound, also, to hope for undiminished, rather increased, support from our Christian brethren in America and England. A short-sighted view of recent conditions and events in Japan, prompts many, I know, to cut down their support of the Church's work in this land. True faith and understanding will make it abundantly clear that exactly the opposite attitude is called for. The things which the American people lament in the national policies and actions of Japan at this time have come to pass, insofar as they have come to pass, because these people have not as yet sufficient knowledge of God as revealed in Christ to lift them to the ideal heights which we expect of them. That being the case, an increase of Christian effort is the only logical reaction to our disapproval of the tragic occurrences which so grieve Christian peoples. We count upon the home Church being Christian enough to redouble its efforts at this crucial moment.



## CHURCH IN MEXICO MARCHES ON—*Among treasures of our Southern neighbor, none is so great as the people's sincerity. On this foundation Bishop Salinas builds*

By DOROTHY A. HICKIE

MEXICO MARCHES steadily on and in the vanguard walk our brothers of *La Iglesia Episcopal Mexicana*. It has been the policy of the Episcopal Church to coöperate in every possible way with the Mexican Government which is endeavoring so earnestly to raise the level of humanity—and succeeding. In other words, the Episcopal Church has faith in Mexico.

Each unit of the Church's work there is a salient feature: there are the churches where worship and religious education are the generating forces; the community houses which offer opportunity for social action; and the schools, supplying the blueprints for the builders of future Mexico.

My first contact with the Church in Mexico City was accidental. Late on a Saturday afternoon last summer (it was July 3), I set out to find the Cathedral Church of San José de Gracia. After going a few steps around the corner of a strange street, my eyes were focussed upon a building with a leaning wall, and the next instant I knew it must be Christ Church for English-speaking Episcopalians.

The interior was beautifully decorated; American and Mexican flags were draped over a bronze tablet, beneath which, on a table heaped with white flowers, was a white leather bound book. Closer inspection showed the tablet to be a memorial to those of Christ Church parish who had fought in the World War; the flowers were the gift of the American Legion of Mexico City. The book was open at the page honoring Alan Seeger, the American poet and author of *I Have a Rendezvous with Death*, one of the outstanding poems of the war; and he had met that rendezvous exactly twenty years ago on July 3, 1917.

Alan Seeger sang in the choir of Christ Church and was confirmed there before leaving Mexico to study at Harvard University. His parents remained in Mexico; some of the letters written to them from France were quoted in the memorial book. The Alan Seeger Post of the American Legion had held a service in Christ Church that morning; and the chancel was now being decorated for a service to be held on the next morning by the German colony of Mexico City. Thus Christ Church of Mexico City follows in the tradition that a church should be a House of Prayer for all people.

The Cathedral of San José de Gracia is part of an old convent, the former living quarters of which are now occupied by the Civic Guard. The Rev. Francisco Aragon, minister-in-charge, is a graduate of St. Andrew's School, Guadalajara, and of the Philadelphia Divinity School. He is an Indian and one of the outstanding men of the younger clergy.

Foreigners in Mexico are confronted by strange sights and enter an apparently different world. Yet, if one is observant,

*Miss Dorothy A. Hickie is a Mexico enthusiast and spends many of her holidays in that land. The accompanying article was written out of her experiences in Mexico last summer and is printed here through the courtesy of The Church Militant where it originally appeared. While in Mexico she directed the taking of a motion picture for the Committee on Latin American Missions of the Massachusetts Church Service League of which Miss Josephine F. Bumstead is chairman. As this article appears Miss Hickie is again on her way to Mexico and it is hoped that this present visit will result in further articles on the Church's work in that land.*

there are frequent revelations which so accentuate the kinship of people that all the strangeness dissolves. There at San José, one Sunday morning, Bishop Salinas y Velasco completed the service and walked down the broad aisle to the guild room; almost instantly, the Greek Orthodox Bishop, a visitor from Philadelphia, walked up the aisle dressed in the glittering silver and blue robes of his office and began chanting the Greek Catholic service. For a second I was back in the little Church of the Good Shepherd, Boston, where just this sort of thing has occurred so often.

A visit to the Hooker School gave me the answer to the question so often asked: *But what about the Hooker School—has it been closed?* Imagine my surprise to find 160 pupils in daily attendance! Here is the explanation: the old school building, *Casa Hooker*, accommodates sixty boarding pupils and teachers; the newer building, now the *Escuela Progressiva* (Progressive School), is close by, and here is where the boarding pupils and one hundred day pupils attend classes. The school is essentially self-supporting since Government regulations require that all private school pupils be independent of Church support. The curriculum must meet with the approval of the State Department of Education; no religious education is allowed, but the pupils may go to the Cathedral of San José de Gracia for such instruction.

Another Sunday, directly after the service at San José, Bishop Salinas y Velasco and I drove to a suburb of the city. Just over the brow of the hill where the hamlet of San Pedro Martir is situated is the Church of S. Juan Evangelista. The congregation, filling it to capacity, had remained two hours after the conclusion of the service to greet us. This was a distinctly Indian congregation; many of the people speak the Aztec language.

A short distance from the church is the community hall for which the land was given by an American Churchwoman as a thank offering. The Indians built the hall, providing two-thirds of the necessary funds. Next to the hall is the new church

now under construction to hold the large congregations overflowing the old building. The Mexicans are building it themselves, bringing the dirt for cementing the blocks of stone together from the river at the foot of the hill. Men, women, and children carried earth in all sorts of receptacles—pottery, oil cans, heavy paper bags, and in cloth bags on the backs of burros. In charge of this busy mission is the Rev. José F. Gomez.

The journey to Nopala in the State of Hidalgo should take about four hours according to the time table, but the temperamental Mexican train is likely to require any number up to ten. We reached our destination in six hours. At the station we were met by the Rev. Samuel and the Rev. Reuben Salinas, brothers of the Bishop and outstanding figures in the annals of Christian missions. We rode on small Mexican horses up the steep trail.

As we approached the village, a group of horsemen appeared and the leader came forward to greet us ceremoniously. He was the Mayor of Nopala. Beyond the town, we kept mounting until finally we reached the little cluster of buildings which forms the mission. Many of THE SPIRIT OF MISSIONS Family have heard of the Chapel of La Transfiguracion, the gift of Mrs. Richard H. Soule, founder of the United Thank Offering. Next to it is the hospital where for many years the saintly Senora Samuel Salinas has ministered to the needs of the sick and suffering (see March, 1934, issue, p. 133). Today, the pharmacy is in use and a Government doctor visits three times a week, while the Rev. and Mrs. Samuel Salinas continue their remarkable ministry to a far-flung mission. La Transfiguracion, a shining white building surmounted by a bell, makes a beautiful silhouette against the sky. The music here was especially good.

Nopala is a center from which many missionary enterprises have radiated in the State of Hidalgo. There is a chain of missions all through the mountain ranges of the State. We left Nopala early in the morning, and, on horseback, followed the trail to Humini. This little



mission, El Calvario, is in a tiny cluster of houses not even so large as a hamlet. The bell of the church was rung; in half an hour the congregation began to arrive and continued to come on foot and on burros until nearly eighty people had assembled. Outside the front door two trees were arched together to make a festive entrance for us.

During the service, Bishop Salinas y Velasco called me to the chancel and introduced me to the congregation as a friend of Mexico. Every time the Bishop presented me to Mexicans, he called me "a friend of Mexico," and each time it filled me with deep humility.

Later we had a picnic dinner under a spreading tree just beside the church, a dinner cooked in a corner near a stone wall. Every family brought its specialty in food and offered it generously.

At the close of our *fiesta*, two of the men asked the Bishop if they might address me through him as interpreter. The speech was a masterpiece of courtesy and understanding; I could understand it without an interpretation. They thanked me for coming to visit and to talk to them. They wished me to know that they realized that Christians are members of one family, that all men are brothers. They said they hoped that even as the pollen of the maize is carried, nobody knows where nor how far, and it springs up and bears fruit, even so, they would send their message of comradeship and loyalty to their brothers in the North. They wished me to convey their message

even as they might bring it personally, and to reassure people everywhere that they are doing their part as workers in the vineyard; that the Mexican Church marches on.

In my response, I touched on the fact that I would have an advantage over them because I would have the pictures taken that day to remind me always of them. Instantly the Mexicans replied with deeper insight that they did not wish to be remembered by pictures, but through their message and through the understanding of the heart. This left me quite speechless. There we were in a tiny hamlet accessible only on horseback, among people whose lives are spent without modern conveniences of any sort; a primitive folk to our way of thinking, yet having a confidence in the goodness of God and his creatures that possessors of untold wealth might envy.

Mexico has many marvelous and magnificent treasures to reveal; curious antiques, beautiful churches, artistic triumphs. But nothing impressed me so much as the living sincerity in the face of this Mexican in Humini—proud, independent, intelligent, but humble, understanding and wise—piercing to the very roots of truth, confident that in the United States, situated at a distance beyond anything he could imagine, there are Christians who believe that God has a great destiny for Mexico. I recall the inscription on the University of Mexico, *Para el espíritu habla mi raza*: Through the spirit my race speaks.

1 1 1

*Coming Next Month*—The mails continue to bulge with rare good things for THE SPIRIT OF MISSIONS. As we go to press, the Oriental mail brings a bulky packet from Japan—an article and pictures galore of the General Synod of the Japanese Church—and the air mail from Alaska drops a most welcome letter and pictures from Mrs. Grafton Burke at Fort Yukon. Both these articles will be in the next issue—along with other stories of the Church's progress and trails at home and abroad. And there'll be another fine picture cover. Watch for it!

# *The Missionary Camera*

Invites and Brings You Pictures  
of the Church Throughout the World



HOWARD ROCK, full blooded Eskimo of Point Hope, Alaska, who is now a promising art student in the University of Washington. Twenty-seven years ago when the Ven. F. W. Goodman first visited Arctic Alaska, the first infant he was called upon to baptize was the son of the mission interpreter, Sam Rock. That son is shown here as he is today



# The Missionary Camera Report



**VIRGINIO PEREIRA** (right of Bishop Thomas) recently ordained deacon in the Church of the Ascension, Porto Alegre, Brazil, came into the Church during the Rev. C. H. C. Sergel's ministry at Livramento. Ordained at the same service was Estavann Yuba (left of Bishop Thomas) who has been assigned to work in Sao Paulo. With Bishop Thomas and the new deacons are (l to r) the Rev. A. N. Roberts, the Rev. Orlando Baptista, Mr. Sergel, and the Rev. Egmont Krischke



**CHOIR** of the large British West Indian congregation of St. James' Mission, Central Baraguá, Cuba. The Rev. G. G. Zermeno (extreme right) of Ciego de Avila, in charge under the Arch-deacon, the Ven. J. H. Townsend, has the help of Layreader Joseph Gaskin (in doorway) and Catechist Percival Sayers (extreme left)

# Latin American Church Life



**TOO SMALL** for its large and growing congregation the people of San Juan Evangelista, San Francisquito, Mexico, are building a new church to replace the present structure (left). Above. A recent confirmation class at San Sebastian, Mexico



**BISHOP SALINAS Y VELASCO** visits El Calvario Mission, Xolox-Reyes, Mexico, for confirmation. This congregation of nearly one hundred baptized members is in charge of the Rev. J. A. Carrion. The pictures on this page reflect the steady growth of the Mexican Church (see article, pages 258-60)



# The Missionary Camera Follo



THE PRESIDING BISHOP spent May visiting the Church in various parts of the country. Leaving New York at the close of the recent Council meeting (see page 273), he went to New Orleans for Louisiana's centennial celebration, then to Portsmouth, Virginia, where he consecrated William Ambrose Brown, Bishop of Southern Virginia. After attending his own diocesan conven-

# Bishop Tucker on Visitations



on, he proceeded westward visiting Topeka, Kansas; Salt Lake City; Las Vegas, Nevada; Los Angeles; Phoenix, Arizona; Fresno, Sacramento, and San Francisco; and Portland, Oregon, for diocesan and provincial conventions and other Church gatherings. Above, Bishop Tucker is with Servant's Guild of Grace Cathedral, Topeka, where on May 7 he attended the Kansas diocesan convention



# *The Missionary Camera* — Ch



**THE RT. REV. ALFRED A. GILMAN** was installed as third Missionary Bishop of Hankow on Palm Sunday, April 12, in St. Paul's Cathedral, Hankow, China. Suffragan of Hankow since 1925, Bishop Gilman was elected by the House of Bishops in 1937 to succeed Bishop Roots

# rch's Wartime Activities in China



**ST. LUKE'S** Hospital No. 1, Shanghai, nurses use Grand Hall of Cathedral Boys' School as a dormitory



**CATHEDRAL** Boys' School, Shanghai, now shelters St. Luke's Hospital



**CONVALESCENT.** Sixty per cent of crowded St. Luke's work is now charity. Below—Temporary hospital kitchen in yard of Cathedral Girls' School, Shanghai, which harbored St. Luke's last autumn, prior to its move to its present quarters







1938 GRADUATING CLASSES, ST. AGNES' SCHOOL, KYOTO, JAPAN

## Japanese Synod Meets

CENTRAL THEOLOGICAL COLLEGE, Tokyo, late in March, graduated a class of seven (see picture below). Commencement, held during a special meeting of Nippon Sei Ko Kwai's House of Bishops, was attended by all the diocesans except the Bishop of Tokyo, the Rt. Rev. Yonetaro Matsui. In the picture they are (l to r) Bishop Mann (Kyushu), Sasaki (Mid-Japan), Nichols (Kyoto), Naide (Osaka), Heaslett (South Tokyo), Reifsnider (North Tokyo), Simpson (Kobe), Binsted (Tohoku). At extreme right is the Rev. J. K. Ochiai, principal of the theological college.

A month later (April 26-29) the triennial General Synod of the Japanese Church assembled at St. Agnes' School, Kyoto (this year's graduating classes above) under the general chairmanship of Bishop Naide. He is the one man now actively engaged in the Japanese Church's work who participated in the first Synod of 1887.



GRADUATES, CENTRAL THEOLOGICAL SCHOOL, TOKYO, WITH FACULTY AND BISHOPS

## READ A BOOK—*Dean Ladd recommends The American Prayer Book: Its Origins and Principles as an introduction to liturgical knowledge for aspiring experts and the rank and file*

The Rev. William Palmer Ladd, our guest commentator this month, celebrates this year the fortieth anniversary of his ordination to the priesthood and his twentieth as Dean of the Berkeley Divinity School in New Haven, Connecticut. His regular column, *Prayer Book Inter-Leaves*, in *The Witness* is widely read and has contributed to a more widespread understanding of this Church's worship as set forth in the *Book of Common Prayer*. The Editors are happy to welcome Dean Ladd as a contributor to *Read a Book* and to share with their readers his analysis of the outstanding book of recent days on the *Prayer Book*.

IT GOES WITHOUT saying that the American Prayer Book has a long and fascinating history. Its Old Testament lessons, Ten Commandments, and Psalms go back to the ancient worship of the Jewish Church, and, not to speak of the New Testament, many of its pages reach the earliest period of the Christian Church. The simple *Amen* at the end of the Prayer of Consecration, for example, recalls Justin Martyr's reference to this same *Amen* as a feature of the Holy Eucharist in the second century, the *Sursum Corda* comes from the third century, the Nicene Creed from the fourth, the oldest collects from the fifth century, Morning and Evening Prayer from the sixth century, and so on. Not one of the twenty Christian centuries but has made its contribution. The last great change came in the sixteenth century when the Latin services were translated into English and thus given back to the people, and when so many improvements on the forms which prevailed in the medieval Church and in the Roman Catholic Church today were introduced.

*The American Prayer Book: Its Origins and Principles* (New York, Scribners, \$2.50), by one who served for so many years on the Prayer Book Commission, the wise and beloved Bishop of California, the Rt. Rev. Edward Lambe Parsons, and by his colleague at the

Church Divinity School of the Pacific, the Rev. Bayard Hale Jones, is one of which the Church may well be proud. It deals with all the fundamentals of the subject, the origin and growth of the various services, and of the Prayer Book as a whole, the calendar and lections, ritual and ceremonial. It explains difficult points, gives practical hints, and is throughout clear and interesting.

In almost every period of its history, the Church has had competent students of liturgiology, but at times interest in this important subject has waned, while at other times it has revived and knowledge has rapidly increased. Today in all parts of the Church, Roman Catholic, Lutheran, Anglican, Scottish Presbyterian (perhaps least of all in the American Protestant denominations) there is an awakening interest in and a consequently growing knowledge of the history of Christian worship. Our own Church, as compared with the Church of England or the Roman Catholic Church, has never made much contribution to liturgical study. Interest in the subject, both popular and scholarly, has been small, and the Church has suffered in consequence. This book, so competently written, and abreast of the latest scholarship, is an encouraging sign of the times, and leads one to hope that we may from now on begin to make up for lost time.

A knowledge of the Prayer Book such as can be obtained by reading this book and following up its suggestions for further study is valuable from many points of view. For one thing it must make abundantly clear that Christian worship has retained its vigor by adapting itself in every age to changing conditions and ideas. This fact and its moral are obvious, but we tend to disregard them—witness the Church of England still using a book made sacred by the legislation of 1662, and some among ourselves making



a standard of the book issued by Pope Pius V in 1570. If our Book of Common Prayer is to retain its reputation of "an incomparable liturgy" it must be submitted to periodical revision. Today, for example, we need permission to shorten the communion service. Revisions are bound to be unsatisfactory without coöperation between the expert, familiar with liturgical tradition, the practical discerning observer of the liturgical signs of the times, and the worshiping congregations. Experts are always in danger of excessive preoccupation with liturgical forms. They sometimes have an insufficient knowledge of Church history, or they find it difficult to go behind the forms to the thought and spirit of the ever-changing and learning Church. It would be a miracle if Mr. Jones had com-

pletely escaped this limitation but he promises us more studies of the Prayer Book, and undoubtedly he will go on to an increasing subordination of his scientific knowledge to the realities of history and of life.

Our revisions, in the past, have been timid and unsatisfactory because neither the experts nor the practical adapters have worked with sufficient knowledge, and because they have not enjoyed the support of a well-informed Church public opinion. This book is a good introduction to liturgical knowledge, both for those who aspire to become experts, and for the rank and file. It should be a real step toward intelligent revision, as it is a valuable contribution toward the appreciation of our present Book of Common Prayer.

# Why

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Next month THE SPIRIT OF MISSIONS will inaugurate a new feature under the title *Why* in which common questions about the missionary enterprise and its administration will be discussed.

Recently, a distinguished contemporary, reported editorially a series of statements and questions which a Churchman collected during an effort to interest some of his friends in supporting the Church's Mission. These included such statements as: "The wrong kind of man and woman are being sent as missionaries, people who live too well, take too long holidays home. . . . The National Council has ignored the Negro problem or at most does not regard it as of major importance. . . . I'd rather give to specific objects which I know all about rather than to a general budget."

These questions are the kind that will be discussed. Next month, in the first article, a worker in China will write on how missionaries live. Later, missionaries in other fields will describe their living conditions.

Watch for this new feature. We hope the Family will find it interesting and profitable; but its continuance will depend on your interest in keeping us supplied with questions of sufficient general interest. All questions discussed will be ones actually asked—none will be manufactured by the Editors—so let us have your questions.

# Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*  
Executive Offices: 412 Sycamore St., Cincinnati, O.

TEN STEPS toward unity are recommended at the close of *Getting Together*, the Forward Movement course on Christian Unity:

1. Strive to overcome the tendency of "condescending" to or casting slights upon communions separated from your own.
2. Work constantly to reconcile conflicts within your own Church.
3. Show genuine friendship and coöperation with other Christians.
4. Inform yourself of further progress and plans of the œcumenical movement.
5. Seek to make your parish conscious of the need for Christian unity and the steps now being taken toward that goal.
6. Promote and coöperate with inter-church or community study of this subject.
7. Attend a summer (or week-end) conference where this topic will be studied.
8. See that this subject is brought before the Church school and young people's group.
9. Inform and inspire the Sunday congregation through sermons.
10. Above all make unity a subject of your daily prayer.

*Getting Together* (fifteen cents) is a study in six lessons, with discussion outlines, of the œcumenical movement based on the Reports of the Oxford and Edinburgh Conferences. It can be expanded into twelve sessions and is particularly suited for parochial or community groups. Individuals who have no group available will find it stimulating and profitable for reading and study.

THE MISSIONARY District of Arizona is planning a series of conferences on the Oxford and Edinburgh Conferences for next fall in each of its churches. The objectives of each conference will be to:

1. Evaluate world conference findings to see what can be done in the field of Christian coöperation.
2. Increase knowledge and understanding of the divergent points of view that are to be reconciled.

3. Enlist as many laity as possible in the movement.

Groups reached will be Church schools, parish societies, Sunday congregations, the community, and summer conferences.

*Forward—day by day* goes into homes around the world. The Lenten distribution totaled 479,731 copies. Of these 13,094 copies went to parishes in Canada. This is particularly interesting as this distribution was entirely without promotion or advertising.

*Forward—day by day* in Japanese is distributed to 280 parishes and missions in the Nippon Sei Ko Kwai. This Japanese edition is largely the result of the energy of Mr. Paul Rusch, a missionary teacher in St. Paul's University, Tokyo. Many American users of the manual, eager that their Japanese brethren should have this kind of Christian literature, are helping by their contributions to make the Japanese edition possible.

IN CONNECTION with a Forward Movement Preaching Mission at Trinity Church, Troy, Ohio, conducted by the Rev. David R. Covell, over fifty Churchwomen from other parishes in the diocese, including many from Cincinnati, seventy-two miles away, took part in a Friendly Visitors preliminary house-to-house visitation to about 1,400 residences. The programs distributed gave the purpose of the mission:

To uplift Christ and His Way of Life in this city and county. We seek to attract to our meetings the unchurched and Episcopalians, not the members of other Communions. We solicit the prayers and good will of everyone, and are hopeful that this effort by the Episcopal Church will benefit all Christian organizations in this community.



# The Sanctuary

*I will go before thee and make the crooked places straight . . . that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.*

Under the RT. REV. HARRY BEAL as Bishop, five clergy minister to more than 18,000 baptized persons in the Panama Canal Zone. There are 3,700 communicants. The Cathedral of St. Luke the Beloved Physician is in Ancon.

EDWARD JOSEPH COOPER, Archdeacon, on the staff since 1907, in charge of Christ Church, Colon, and the Chapel of St. Mary the Virgin, Mount Hope.

JOHN TALBOT MULCARE, now completing thirty years of service, St. Peter's Church, La Boca, and St. Simon's, Gamboa.

ARTHUR FRANCIS NIGHTENGALE, 1915, St. Paul's, Panama City, St. Matthias' Church at Las Sabanas, the Chapel of the Holy Comforter in the leper colony at Palo Seco, and a mission at Corozal.

DAVID ALEXANDER OSBORNE, 1931, St. Alban's, Paraiso. He has been principal of a public school for twenty years and served most of that time as lay reader. Recently ordained, he now extends his service in the Church, but accepts only a lay reader's salary.

ROBERT WAYNE JACKSON, 1932, Church of Our Saviour, Cristobal, and St. George's, Gatun.

Ten LAY READERS assist the clergy.

CLAIRE E. OGDEN since 1926 has been in charge of the Children's Home at Bella Vista, a suburb of Panama City. The house is a home for thirty-four children who represent nine nationalities. The Chapel of the Holy Child in the Home is under the care of St. Luke's Cathedral.

LEAH M. WALDMAN, newest on the staff, became assistant at the Children's Home in 1937.

○ *Lord Christ, who as at this time didst pour forth thy holy and life-giving spirit, grant that through his glorious power the joy of the everlasting Gospel may go forth into all the world.*

*O Lord, who hast called us to be thy witnesses, at home, and throughout the world—the salt of the earth, the light of the world, a city set on a hill—stir up thy Holy Spirit in us, the spirit of counsel and might, that he may teach us when to speak, and what to say and do; we ask it in thy Name. Amen.*

# National Council

Conducts Church's General Work between Sessions  
of General Convention and is Board of Directors  
of The Domestic and Foreign Missionary Society

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## Dr. Sheerin Appointed Second Vice-President

NATIONAL COUNCIL at its spring meeting, April 26-28, in New York, confirmed the Presiding Bishop's appointment of the Rev. Charles W. Sheerin as Second Vice-President. Dr. Sheerin, who is rector of St. Paul's Church, Chattanooga, Tennessee, will assume his new duties in the late summer. Under the canon adopted at the Cincinnati General Convention he is charged with unifying the Council's promotional work; he also will be Executive Secretary of the Field Department.

Dr. Sheerin was born in 1897 in Pittsburgh, Pennsylvania; he was graduated from Columbia University in 1921 and from the Virginia Theological Seminary in 1924. He was ordained deacon and priest in 1924. His previous service has been: assistant at St. Thomas' Church, New York, for the six months of his diaconate; rector, Trinity Church, Fredericksburg, Va., 1925-28; St. Paul's, Waco, Texas, 1928-29; Grace and Holy Trinity, Richmond, Va., 1929-35, and since then in Chattanooga. He has been editor of *The Southern Churchman* since 1932. He was formerly head of the Virginia diocesan field department.

### MISSIONARY GIVING

"A REALIST is one who sees all the facts," Bishop Hobson insisted to the National Council at its April meeting. His remarks, which turned into a stirring call for a great increase in the promotional activity of the Church, were partly in reply to arguments from others that no great increase in missionary giving could be hoped for, dioceses have too great problems of their own, and one must be realistic and face these facts. Bishop

Hobson said it was not realistic to ignore certain other well attested facts and to see the matter only "through the blind eyes of the defeatist." There are over half a million communicants of the Church who are giving nothing in support of its missionary work. This vast number of potential givers can be reached. There are dioceses giving less than one dollar per communicant a year for missionary work, and these are not the ones most active in diocesan missions; they are frequently those who spend least on their own work and are not burdened with debts. It is also a realistic fact, the Bishop declared, that there is money in the country and in the Church, as evidenced by large gifts to many philanthropic and educational agencies, and that the amount given for the Church's work does not begin to represent the giving that is possible. In the list of the larger communions, the Episcopal Church is last and least in its *per capita* giving for missions. That position cannot be justified by any possible fact, either in the quality of the Church's work or the wealth of its members. The base of support must be broadened to include a far larger number of contributors.

The regional conferences being held this year under the direction of the Field Department are developing new strength in the promotion of the Church's work. The first, held in New York in February for the first three Provinces, is showing results in the creating or strengthening of field work in several dioceses. Larger enrollment and increasing interest is evident for the next two conferences, in Atlanta in May and Chicago early in June. New men, both clergy and laymen, are being enlisted.



## BUDGET—1938

THE COUNCIL received copies of the Budget for 1938 under the five classifications suggested by the Committee on Budget and Program and authorized by General Convention.

The shortage of expected income for 1938 which existed when the Council met in February was reduced by April 1 to \$18,730. Cuts in this amount were applied and the final budget for 1938 in the amount of \$2,326,350 was adopted.

## MISSIONARY APPOINTMENTS

THE COUNCIL made history by appointing a woman for work in Brazil. In the early days of the Brazil mission two women were sent out but no women other than the wives of missionaries have served this Church in Brazil since 1899. The present appointee, Deaconess Bernice Cartwright, will succeed Mrs. C. H. C. Sergel as headmistress of St. Margaret's School for Girls in Pelotas. Mrs. Sergel, the wife of one of the clergy in Brazil, has been compelled by ill health to relinquish her work. Deaconess Cartwright was trained in St. Margaret's House, Berkeley, California, and since 1935 has taught in an Indian school in South Dakota.

Other appointments, to fill existing vacancies, were:

ADA CLARKE, mission sister of the Church Army, was appointed to the Philippine Islands, where she will work among the Tiruray. She was born in England but her present parish is Trinity Church, Bristol, Connecticut. She attended the Church Army Training Center, New York, and has been working for nearly two years in the Church Army field at Scottsboro, Ala.

THE REV. JOHN R. RAMSEY, JR., also named for the Philippines, is a graduate of Princeton, 1927, studied two years at Harvard Law School, and graduated from General Theological Seminary in 1932. He is an assistant at St. Andrew's Church, Baltimore.

MARIAN E. LATZ of St. Andrew's Church, Rochester, New York, and a

1938 graduate of the New York Training School for Deaconesses, was appointed for work in the Diocese of Dornakal, India. Her support will be provided by special funds given in the Diocese of Rochester.

Two student workers were appointed: CAROLINE HINES for Winthrop College, Rock Hill, South Carolina, and EMMA LOUISE BENIGNUS for the University of Wisconsin. Miss Hines, of Bowling Green, Kentucky, a graduate of the Western Kentucky Teachers College, is completing work for a master's degree at Columbia and living at Windham House, New York. Miss Benignus has been working in biology in a St. Louis hospital. Her home is in Belleville, Illinois, and she graduated from Illinois College. She is a member of Trinity Church, St. Louis.

EDITH M. ANDERSON, a nurse, now at St. Agnes' Hospital, Raleigh, North Carolina, was appointed to serve at the new Good Shepherd Hospital at New Bern, North Carolina.

## STUDENT WORK

SEVERAL RECENT developments especially in student work were presented to the Council by the Rev. D. A. McGregor and the College Secretary, the Rev. T. O. Wedel.

The Church Society for College Work requested closer coöperation with the Council, and was designated a "Coöperating Agency," though with no appropriation. The Presiding Bishop at the Society's request, will appoint five members for its board of directors. The Rev. Brooke Stabler of Philadelphia is president of the Society.

An interdenominational agency interested in religious work among college students has grown up in recent years. It is called the Council of Church Boards of Education. This Council has a University Commission, which is planning a great student conference for next December. Dr. Wedel is chairman of the committee arranging the conference.

Another interdenominational project in which Dr. Wedel is participating is the

University Preaching Mission. A Chinese and an Englishman will share in this activity next fall and winter.

The Council appropriated \$250 toward each of these two pieces of student work.

Mention was made some months ago of a projected international conference of Christian young people scheduled for Amsterdam next year, organized by the same groups that were responsible for the Oxford and Edinburgh Conferences of 1937. There are to be four hundred delegates, of whom sixty per cent are to be between the ages of eighteen and twenty-five years. Five Episcopal Church delegates are expected. It is hoped that two or three young Church people may be brought from the Orient, probably one each from China and Japan and, if there is money enough, a third from the Philippines. The Religious Education Department hopes that the Church's young people's societies may raise \$1,000 or \$1,500 for this purpose.

#### SOCIAL SERVICE

AS A SPECIAL order of the meeting the Social Service Department was given time for a detailed report of its policies and work, through its executive, the Rev. Almon R. Pepper. Dr. Spencer Miller, Jr., the Department's consultant on industrial relations, reported a conference on the Christian approach to industrial relations held at the College of Preachers in Washington, presided over by Bishop Tucker and visited by Bishop Freeman, which brought together twenty-eight men, industrialists and labor leaders. The quiet but entirely frank and outspoken procedure of this gathering has called forth enthusiastic commendation from those who attended.

#### MISCELLANEOUS

A CHANGE in the investment policy of the Council's Committee on Trust Funds was approved following careful study and recommendation by a committee of laymen appointed a year ago. Hitherto no part of the trust funds could be invested in stocks. Hereafter, securities received or held which are not eligible

for investment within the by-laws may be sold and reinvested in ineligible securities, provided the total so invested does not exceed fifteen per cent of the total trust funds. The change was implemented by amending the by-laws. In 1937 the net return on trust funds held by the Council was 4.26 per cent.

The Council distributes interest received from the trustees of the Corbin Fund, designated for the education of young men or girls, white and "of the Protestant faith, preferably Episcopalians," in seven Southern States named in the will. It was voted to divide the amount into thirteen scholarships of \$150 each, to be sent to the Bishops of the thirteen dioceses in the States designated, Virginia, North and South Carolina, Georgia, Alabama, Mississippi, and Louisiana.

Bishop Stewart as chairman of General Convention's Joint Commission on Negro Work asked the Council's opinion about the appointment of a Negro executive secretary for the commission. The Council said it would consider any suggestions from the commission regarding a Negro executive secretary, who might be assigned to work in the Domestic Missions Department. The commission met in Cincinnati on May 27.

The Rev. Henry A. McNulty of China was greeted with applause when he appeared before the Council to tell some first-hand facts and experiences of recent months in China.

The Council adopted memorials on Bishop Cook, Bishop Hulse, and the Rev. Frank Gavin.

#### OCTOBER MEETING

AT ITS NEXT meeting, October 11-13, the National Council will give special consideration to the policies and work of the Department of Domestic Missions and to the report of a special committee appointed to study the possible organization of a youth department in the National Council. The members of this special committee are Bishop Quin, Bishop Davis, the Rev. Malcolm Peabody, and Miss Eva D. Corey.



## Friends of the Indians Confer in Atlantic City

MANY PROBLEMS and matters of interest to workers among the Indians in the United States were discussed at a Conference of Friends of the Indian called by the Joint Indian Committee of the Home Missions Council and the Council of Women for Home Missions, the Indian Rights Association, and the American Association on Indian Affairs, held at Atlantic City, New Jersey, April 22-23.

The conference deplored the conditions in the Navajo country and the present state of unrest among these Indians. It felt that any solution of the problem hinges upon securing the Navajo point of view and whole-hearted coöperation and expressed its desire to do everything possible to achieve such an understanding and relationship.

It endorsed the principle that Indian claims should be speedily adjusted to the end that the Indian may be able to shake off dependency and accept the full responsibility of citizenship.

The liquor problem was discussed at length and it was agreed that the difficulty of its solution can hardly be overstated. These recommendations were made:

That a sound and well thought out program of temperance education should be included in all schools attended by Indians, by mission and social agencies working among them.

That groups represented here solicit the interest of those organizations with which contact is made and whose special work bears upon the liquor problem and request the aid of such organizations in a program of education.

That there is need for groups working with Indians to conduct and promote wholesome recreational and other leisure-time activities in order to help provide an agreeable social life for Indian people.

That the Government put sufficient money and staff into one area to attempt a demonstration of adequate enforcement.

That laws and regulations affecting the sale of liquor to Indians should be sum-

marized and made available to friends of the Indians.

That all Government employees on Indian reservations should be required to observe all liquor laws.

It was the conviction of the conference that there is not at the present time sufficient evidence to justify a general repeal of liquor laws affecting Indians but, rather, a more effective enforcement is indicated.

It was also recommended:

That in the administration of the program to preserve Indian culture emphasis should be placed on seeking out basic attitudes which have a true spiritual or social value for the Indians, and that arts and crafts be so developed as to stress the value of creative work to the individual and an appreciation of Indian skills.

That because of extreme destitution in the Sioux country and other reservations where equal conditions of destitution may exist, with nutrition and housing below minimum standards, an adequate and far reaching program of relief must be instituted immediately. (The Rev. and Mrs. David W. Clark, our missionaries in charge of Crow Creek Mission at Fort Thompson, South Dakota, spoke on the last two mentioned subjects.)

That where Indians are granted the right to make decisions, the administration must abide by such decisions.

A continuing committee of representatives of the agencies which called this conference was appointed to exchange, from time to time, such information as will be of value to the several organizations represented; and to arrange for similar conferences at such times as may seem wise and of sufficient value to the work.

THE NEW CHURCH building at Moscow, Idaho, to replace the one destroyed by fire in August, 1937, is under way. It has been a long hard pull to raise the necessary money, but the amount is now fully underwritten.

# Foreign Missions

JOHN WILSON WOOD, D.C.L.

## Across the Secretary's Desk

ONE OF THE last letters that came to me from Bishop Hulse is typical of his modesty and of his ever eager pioneering endeavor "souls to seek for the sake of the Crucified":

I made my first visit to Recreo last Sunday. Recreo is a town of about 2,500 people, where there used to be a fine school in charge of the nuns. This was abandoned several years ago because the people were too poor to support it. It has a rather stately Roman Catholic Church which was closed for several years for the same reason, I suppose. A member of our San Felipe congregation at Limonar married and moved there three years ago. She found no religious services there at all, outside of *centres de espiritismo*. So she started a Sunday school and got some children together. One of our candidates for the ministry, Jose Agustin Gonzalez, is studying in Cardenas nearby. He heard of the effort this woman was making and went over one Sunday morning to help. Presently they were able to start a mission in a rented house, and gathered a small congregation. Soon after, a Roman Catholic priest went over from Cardenas and reopened the church. Now the priest goes over every Sunday. On my Sunday visit we had a baptism. I confirmed eleven people and celebrated the Holy Communion for them. There is nothing romantic about this field. We face nothing worse than poverty, dirt, neglect, and indifference.

“WHAT CAN a penniless refugee do,” writes a resident of Shanghai, “if he returns to his former home? There is no little hut, no farm ready to plant, no seed, no water buffalo to pull the plow. Usually by this time of the year the ground is worked over and prepared for the seed; winter vegetables are growing; winter wheat is well along. Or suppose a man returns to Hongkew. He may have had a small shop or factory. We drove through that district when it was open to foreigners. For about ten square miles there is not a whole building to be seen. In that part of Shanghai, where usually a million people live, asking nothing more than a chance to do their

work, we saw just two Chinese. Do you wonder that after hospital care it is difficult to discharge patients even if they are well enough to go?”

A FRIEND of mine who made a generous contribution to the China Emergency Fund when it was launched last year, now writes me that having heard that \$154,000 had been given he desires to have a hand in completing the second \$150,000. He encloses another generous check. To his gift, he adds the hope that others will join in carrying the total quickly to \$200,000 so that a good start may be made upon the last \$100,000. On May 20, the total was \$182,958.09.

SEVENTEEN YOUNG women were graduated from our St. Luke's Hospital, Manila, School of Nursing at the last commencement. Of these, six were Igorots from the Mountain Province. One came from the Upi Mission among the Tiruray people in Mindanao. That a full third of the graduating class should come from the missions among primitive peoples is an indication of the quality of the work that is being done on behalf of the Igorots and the Tiruray, and of the success of the training school in developing ability as well as purpose in these young women.

ON MARCH 24, in Tokyo, Japan, a Conference of Religions was held, called by the Minister of Education. It was attended by representatives of fourteen Shinto sects and fifty-two Buddhist sects. All the Christian communions at work in Japan were also represented, including the Nippon Sei Ko Kwai (Holy Catholic Church in Japan), the Roman Catholic, the Greek Church, and various Protestant bodies. Both Buddhists and Christians were critical of the emphasis which the Government seemed to be placing upon Shintoism. This attitude



led the chairman of the meeting, who is head of the Religious Bureau of the Department of Education, to assert on two or three occasions that "Shintoism is not a religion." The exact words as supplied by Bishop Heaslett were: "*Shinto wa, Shukyo no taisho de nai.*" (State Shinto is not an object of religion.)

**A** PRESS CABLE from China reports that on April 18 while enemy planes were dropping bombs on Hankow, Generalissimo Chiang Kai-shek was making an address on Why I Believe in Christ. A few days earlier he had sent a message to a union service of Chinese Christians held in St. Paul's Cathedral. He said, "Let us strive to serve our country and nation in the Christlike spirit of love and sacrifice."

**O**NE OF OUR staff at St. John's University, Shanghai, writes:

You would have been thrilled to be present at the English Cathedral, Good Friday afternoon. Following the usual three-hour service, they opened the cathedral to our Chinese congregations, now refugeeing in Shanghai, and more than a thousand crowded into the church, many having to stand. Bishop Roberts preached. Again on Easter morning at St. John's, we had an overflowing congregation, all the

extra seats possible in the aisle and still many could not get in. The story from all over China is the same. The people in their anxiety and trouble are turning to the Christian churches. And the loyalty of the missionaries in so many of the stations in staying with their people and sharing their hardships and dangers is a wonderful object lesson to the whole Chinese community. The tremendous migrations forced by the military activities, driving millions far to the West and Southwest, have had and will have in days to come far reaching influence. The Christian groups have been welcomed in isolated communities to which they have gone and out of it has come a sense of unity and a new courage. It has been a new chapter of the Acts of the Apostles lived out before our very eyes. In the days to come when the present cloud lifts, it will be seen as a blessing in disguise.

**A** NOTABLE addition to the staff of St. Agnes' School, Kyoto, Japan, is Miss Emiko Ito. Bishop Nichols says of her:

Miss Ito graduated from the junior college course of St. Agnes', entered the Central Theological Seminary, Ikebukuro, Tokyo, where she took the full seminary course. She has returned now to St. Agnes' where in classroom and in the various Christian activities in school and dormitory, her fine Christian character and excellent technical equipment are counting heavily in the spreading of the Christian influence throughout the whole student body.

## With Our Missionaries

### BRAZIL

Deaconess Bernice M. Cartwright, a new appointee, sailed May 7 from New York, on the *Cubano*.

### CHINA—ANKING

Miss Laureta Hamilton sailed April 23 from Yokohama, on the *Empress of Asia* and arrived May 2 in Vancouver.

Miss Elda J. Smith, a new appointee, sailed May 14 from Vancouver on the *Empress of Asia*, for language study in Peiping.

### CHINA—HANKOW

The Rev. and Mrs. C. F. Whiston and children arrived April 4 in Vancouver on the *Empress of Russia*, owing to illness in the family.

### CHINA—SHANGHAI

Miss Alice B. Jordan sailed April 22 from Shanghai on the *Potsdam*, via Europe.

Miss Florence E. Moore, after completing first term of service in China, sailed April 26 from Manila, on the *Potsdam*.

Ellis N. Tucker sailed May 28 from Van-

couver on the *Empress of Canada*, after furlough.

### HONOLULU

The Ven. and Mrs. Henry A. Willey sailed April 2 from Honolulu on the *Matsonia* and arrived April 11 in Los Angeles, on furlough.

### LIBERIA

Miss Mary Wood McKenzie, returning from furlough, and Miss Sarah C. True, a new appointee, arrived April 7 in Liberia, on the *Alfred Jones*.

### JAPAN—KYOTO

Miss Anna S. VanKirk sailed April 6 from Kobe on the *Empress of Japan*, and arrived April 19 in Vancouver, on furlough.

Miss Edith Foote sailed May 6 from Kobe on the *Corfu* via Suez, on furlough.

Miss Margaret W. Hester sailed May 19 from Kobe on the *Empress of Russia*, on furlough.

### PANAMA CANAL ZONE

Miss Claire E. Ogden sailed April 19 from Cristobal on the *California* and arrived April 25 in New York, on furlough.

# Religious Education

THE REV. D. A. MCGREGOR

## Education Through Singing

WE DO NOT appreciate enough the importance of singing hymns in religious education. Yet there is no more efficient means of conveying Christian truth and of awakening Christian attitudes than the practice of hymn singing.

People learn theology from the hymns they sing more than from the sermons they hear. They forget the sermons and the lessons but they remember the verses that they sing. Sometimes it is very bad theology that they learn in this way and sometimes it is good, but for better or for worse it is the hymns that provide most of the doctrinal content of the minds of our people.

We learn best when we enjoy learning, and singing can be made enjoyable to most people. If the right hymns are chosen, if proper leadership and support is provided, singing can be a very enjoyable activity and a very valuable educational means. Truth that enters the mind in such a pleasing atmosphere is welcomed and becomes a living part of one's thought. The truth of the greatness and strength of God will find a place in one's life much better through the singing of Luther's great hymn, *A Mighty Fortress Is Our God*, than through the most perfect rational argument. It is easier to believe that

*There's a wideness in God's mercy  
Like the wideness of the sea*

when we sing it than when we say it. The transitory nature of this world's kingdoms and the eternal nature of the Kingdom of Christ are learned more vividly from singing

*O where are kings and empires now  
Of old, that went and came?  
But, Lord, Thy Church is praying yet,  
A thousand years the same.*

than by proof from the most learned historical disquisition.

Education is not all of the mind. We must educate the emotions and the imag-

ination and the will. Too often this is forgotten and we limit ourselves to giving truths in cold and forbidding form. But if we choose the right hymns and use them wisely we can awaken the emotions, purify the imagination, and strengthen and direct the will. Whittier's beautiful and beloved hymn, *Dear Lord and Father of Mankind*, is deeply emotional and if used at the right time can induce a peace and trust such as can only with difficulty be found in any other way. Phillips Brooks' exquisite Christmas hymn, *O Little Town of Bethlehem*, can inspire the imagination to visions of purity and beauty. If we have boys and girls sing

*Forth in Thy Name, O Lord, I go  
My daily labor to pursue;*

their wills are really strengthened to go forth in the strength of the Lord and to do His will. There is an emotional impetus to valiant Christian living in the singing of *He Who Would Valiant Be!*

Singing helps to evoke and sustain Christian attitudes to God and to man. Reverence towards God will actually result from singing *Holy, Holy, Holy, Lord God Almighty* very reverently as it ought to be sung. Gratitude to God can be expressed by the hymn *All Things Bright and Beautiful*. And such expression of gratitude creates the feeling of gratitude in the hearts of the singers. The attitude of loyalty to God's truth will be engendered in those who sing *Faith of Our Fathers*.

Singing together creates group unity. Individuals can lose their self-consciousness as separate persons and can be fused into a group through singing hymns together. This is the value of college yells. The ordinary college yell is not a masterpiece of intellectual depth, it teaches no deep truth, but it binds the students together in a fellowship of the school. So hymns when sung by a group will bind that group together in the unity of a



common experience. If we want to create fellowship among people there is no better way than to have them sing together. The old fashioned singing school of a past generation was an important social force.

It would be worth while for some school to try the experiment of basing its whole educational program for a period of two or three months on hymn singing. Most of the fundamentals of education could be found in this practice. Such a plan would need very careful preparation, but the way is open for some one to work out the method and, as a result of the experience, give guidance to others.

### College Work

THE REV. T. O. WEDEL, PH.D., *Secretary*

THE PANHANDLE of Texas is one of the amazing natural sights of the American continent—a high treeless plateau, where the horizon is a sharp thin line, where a house or a windmill acquire the illusive height of a skyscraper.

In this vast area, with its 850,000 people, the Episcopal Church is distinctly a Missionary Church. Episcopalians number only about two-tenths of one per cent of the population. Yet the Church is making headway.

The Church's missionary opportunity is particularly noteworthy in a university

center like Lubbock, the home of the Texas Technological College, with 3,200 students. St. Paul's Church, a beautiful mission chapel, and Seaman Hall, the student center near the campus, have a unique opportunity to present the Church to an increasingly receptive constituency. The ministry of Seaman Hall is not limited to the fifty-five Episcopal students in the college. It is the best equipped student center of the community and is visited by many students of other communions. The building is a gift of the women of the whole Episcopal Church through the United Thank Offering. The present student pastor, the Rev. J. H. Alves, is begging for its enlargement.

THE YALE University Press is publishing in July a book which should be of great interest to all who are concerned in student work. The title is *The Church Follows Its Students* by Dr. C. P. Shedd, Professor at the Yale Divinity School. It consists of an historical account of the work of the various Churches in America (including the Roman Catholic) with their students. The price of the book is \$2.50, but advance orders, channeled through the Department of Religious Education, will be accepted at \$2 a copy. Those who have seen the book in proof praise it highly.



STUDENTS, both Episcopalians and others, attending Texas Technological College in Lubbock, Texas, are ministered to by St. Paul's Church on the Plains and adjacent student center, Seaman Hall

# Publicity

THE REV. G. WARFIELD HOBBS, D.D.

"THERE ARE two bits of publicity that I think the tops," writes a rector's wife, "The Partly Printed Parish Paper and the News Notes, not to mention THE SPIRIT OF MISSIONS."

A GROUP CALLED Young Churchmen of Missouri, organized after a diocesan young people's conference, undertook to sponsor and promote a diocesan paper. The eight-page monthly, edited by the Rev. Robert Kevin, is worthwhile diocesan publicity.

"I HATE PUBLICITY," said a Bishop when a group of his laymen came to him with an offer to organize a Department of Publicity and conduct a planned program including a diocesan paper, secular press news service, and cooperation with parishes in promotional activities. Discouraging? Yes, but the laymen went ahead and their success has been notable.

A SHEAF OF forty-three remittance slips, indicating promptly-paid bills by satisfied users of the Partly Printed Parish Paper, shows also the wide use of this periodical. In the forty-three, thirty dioceses were represented, the geographic range being from Maine to Texas, Massachusetts to Olympia, with the Philippine Islands and Puerto Rico representing extra-continental users.

EACH YEAR IT is possible to observe with envy, the Roman Church's Catholic Press Sunday, which, according to a letter sent to his clergy by the Cardinal Archbishop of New York, began a month of effort to strengthen and propagate the Church press. Each clergyman is directed to persuade his parishioners "to buy and read regularly at least one Roman Catholic newspaper and to begin at once . . ." Cardinal Hayes also said, "I will make any sacrifice, even to pawn-

ing my pectoral cross, ring, and cassock, to support a [Roman] Catholic newspaper."

AFTER A LONG and serious illness, Mrs. William P. Cornell, Jacksonville, Florida, is back at work. Church publicity suffered during her illness, for Mrs. Cornell is one of the several women publicity workers in the Church who perform truly distinguished service. Newspapers in the Diocese of Florida print Church releases, because they are prepared with news sense and in news style. One of Mrs. Cornell's recent releases was handled generously; its subject was the Good Friday Offering. How many publicity workers even thought of that as the subject of a long release to secular newspapers?

FORTY-FIVE MEMBERS of St. Mark's Parish, Ortega, Jacksonville, Florida, included a dollar with their 1938 parish pledge for a year's subscription to THE SPIRIT OF MISSIONS. The rector writes that these people will be subscribing for the first time—all the subscriptions are new—and he is convinced they will learn much about the Church and its work through reading the magazine.

A VISITOR to All Saints' Church, Long Island City, N. Y., was impressed with the parish's interest in strangers. The parish paper has at the top of the first page the line, "May God's Blessing Rest Upon the Stranger Who Worships With Us Today," and a little welcoming stanza of poetry. And hanging in each pew, with a pencil attached, is a card to be filled in by visitors, who are asked to supply their names and addresses, information about their special interests in the Church, names of people who are sick, names of new families in the neighborhood, and names of children who should be in Church school.



## Social Work Conference Meets June 26-July 2

AFTER A QUARTER century the National Conference of Social Work returns to Seattle, Washington, for its annual meeting the latter part of this month. As is customary the Episcopal Social Work Conference will hold its eighteenth annual meeting simultaneously with the national group. Twenty-five years ago the Church had not yet organized its annual conference but prominent Churchmen took part in the national conference. The Rev. Herbert H. Gowen opened the first meeting with prayers and Mr. and Mrs. John M. Glenn read important papers. Other Churchmen who were members of the conference included Bishops Winchester, Lawrence, and Osborne. Among the clergy members were Charles K. Gilbert, Theodore T. Reese, Charles D. Williams, Edmund Rousmaniere, Samuel Tyler, and Lester L. Riley. Lay readers included Clinton Rogers Woodruff, Richard Cabot, and the Glens.

The National Conference and the Episcopal Conference which meet in Seattle this year, June 26-July 2, offer an opportunity to the clergy and laity of the Church to hear outstanding leaders in social work, to participate in discussion, and to visit exhibits on all phases of social welfare problems and programs.

The program of the Episcopal Conference includes addresses on The Participation of the Parish Church in Community Activities: 1. In Urban Communities by the Rev. George A. Wieland, and 2. In Rural Communities by the Rev. Thomas R. Thrasher; Ways in Which the Parish Church can Coöperate with the Family Agencies in Their Community by Miss Rosemary Reynolds, Field Secretary, Family Welfare Association of America; The Program of Diocesan Departments of Social Service by the Rev. Almon R. Pepper with the Rev. V. A. Peterson, the Rev. Thomas W. Sumners,

and the Rev. Thomas R. Thrasher as discussants. The luncheon meeting will be devoted to a consideration of The Christian Approach to Industrial Problems and the annual dinner meeting at which the Bishop of Olympia, the Rt. Rev. S. Arthur Huston, will preside, will hear an address on The Church's Function in Defending Civil Liberties by the Bishop of California, the Rt. Rev. Edward L. Parsons. The annual Corporate Communion and breakfast will be held at Trinity Church, Seattle, on June 30.

In addition to the regular sessions of the conference there will be an information booth in the Senator Auditorium, where literature and opportunities for conference will be available on such subjects as parochial social service committees, parish surveys, rural work, problems of youth, family relations, and premarital instruction.

The Episcopal Conference is planned as an educational project in which there is an exchange of opinion and experience about the relationship between the activities of organized religion and organized social work. It welcomes the attendance and participation of our clergy and laity who are interested in this subject—and those who should become interested. "If religion loses its hold upon social life it eventually loses its hold upon life altogether."

The officers are:

PRESIDENT: The Rt. Rev. S. Arthur Huston, Seattle

FIRST VICE-PRESIDENT: The Rt. Rev. Edward L. Parson, San Francisco

SECOND VICE-PRESIDENT: The Rev. C. Rankin Barnes, San Diego

THIRD VICE-PRESIDENT: Miss Mary Van Kleeck, New York

EXECUTIVE SECRETARY: The Rev. Almon R. Pepper, New York

Further information and complete program of the Episcopal Conference may be secured from the Department.

## The Presiding Bishop Addresses Executive Board

AT THE SPRING meeting of the Executive Board, April 22-25, the Presiding Bishop spoke on the missionary motive, stressing the inadequacy of imperialistic or proselyting or humanitarian motives.

The motive, he told the members of the Board, must come from above, from a divine source, as the love of Christ, constraining the Christian, enters his heart and kindles divine love there; more direct and real contact with Christ is what is needed.

We cannot (he said) create this divine motive in ourselves or in others. Like St. Andrew, we can only take people to Him and be with Him ourselves.

As is customary, Miss Grace Lindley, Miss Margaret I. Marston, Mrs. T. K. Wade, and Miss Ellen I. Flanders, all reported on their respective fields of work.

In her report, Miss Marston spoke of two pamphlets for the study of Church unity, one issued by the Woman's Auxiliary, called *Toward Unity* (five cents a copy), an introduction to the subject, following up the Oxford and Edinburgh Conferences, and including a reading-list; and one from the Forward Movement, called *Getting Together* (fifteen cents a copy), a course of study for six or twelve sessions.

Miss Adelaide Case presented a list of recent books on the Bible, recommending especially one by Margaret Dulles Edwards, *Opening the Old Testament* (New York, Scribner's, \$1.00).

A representative of the Daughters of the King attended the meetings. Her organization, she announced, wished to make a formal request that a representative of the Order be added to the membership of the Executive Board. The request will be referred to the Triennial Meeting of 1940.

Mrs. James Keeley, who represents the

Church Periodical Club, spoke of that society. When all pledges and other undertakings are completed, she pointed out, the club's immediate goal of \$50,000 for an endowment fund will have been reached. The fund, however, will remain open to receive future gifts.

Mrs. Harold Woodward, representing the Girls' Friendly Society, spoke of a panel discussion which had just been held between some of the G.F.S. officers and the staff of the National Council's Religious Education Department.

Other speakers at the meeting were Dr. Lewis B. Franklin, who explained the present financial situation and urged the need for the China Emergency Fund; the Rev. Elmore McKee, rector of St. George's Church, New York, who talked on peace; Miss Caroline Gillespie, who narrated stories of mission work in the mountainous "ultra-rural" area; and Mrs. M. G. Woodward of London, representing the Mothers' Union of the Church of England, just arrived on the *Queen Mary*. The Mothers' Union, by far the largest and best-known of English Churchwomen's societies, was founded sixty years ago. Its three chief points of emphasis are the sanctity of marriage as an unbreakable relationship, the proper training of children, and united prayer. The Board, in expressing appreciation for Mrs. Woodward's message, felt that as the principles of the Mothers' Union are embodied in the Woman's Auxiliary program and should be emphasized as part of that program, it is unnecessary to have an additional organization.

The Executive Board made appropriations from its Emery Fund for gifts to missionaries on furlough; from the expense fund for dues to such agencies as the Council of Women for Home Missions; from legacies at the disposal of the Board, and from the United Thank Offering, for scholarships and loans.



# The Coöperating Agencies

Address correspondence to officials whose names appear under the various heads

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## The Church Periodical Club

Mary E. Thomas, *Executive Secretary*  
281 Fourth Avenue, New York, N. Y.

C.P.C. CALLING; calling all people who are planning to attend summer conferences this year. Excellent arrangements are being made to have the Club presented at all (or almost all) conferences meeting in Provinces I, II, III, and V. There will be exhibits, talks by missionaries or C.P.C. officers, or regular class instruction. Be sure to include the C.P.C. in your plans. If you do not find it mentioned on the program, ask about it as soon as you arrive. Do not put this notice aside claiming that you know all there is to know about the C.P.C. If you devoted time and energy to this unique organization, there would never come a day when you could not discover new values in the sharing to which it is dedicated.

MANY FAMILIAR titles are requested by those in charge of a school library in the South. It seems likely that some of these might be found on the shelves of readers of this article. Who will spare a volume for the use of the coming generations? *Daddy-long-legs* by Jean Webster, *Quo Vadis* by Henryk Sienkiewicz, *Captain Blood* by Rafael Sabatini, *Waverly Novels* by Walter Scott, *Moby Dick* by Herman Melville, *Kim* by Rudyard Kipling, *The Light That Failed* by Rudyard Kipling, *Janice Meredith* by Paul L. Ford, *Three Musketeers* by Alexander Dumas, *Why the Chimes Rang* by Raymond M. Alden, *The Conqueror* by Gertrude Atherton, *Pride and Prejudice* by Jane Austen, *Home Life in Colonial Days* by Alice Earle, *Queen Victoria* by Lytton Strachey, *Up From Slavery* by Booker T. Washington, *My Garden of Memory* by Kate Douglas Wiggin.

## The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.

THE CLIMAX of the G.F.S. Members Month (see January issue, p. 44) came on April 24 when 2,156 girls, both members and candidates, were admitted to the society in special festival services held by branches and dioceses all over the country. The honors went to the Diocese of Michigan which admitted 427 girls at a diocesan festival service in St. Paul's Cathedral, Detroit. The branch which reported the highest proportional gain was St. Paul's Mission, Philadelphia, with an increase of 250 per cent.

Thirty-seven dioceses took part in Members Month, January 9-February 6, during which G.F.S. branches held a series of special meetings to interpret the ideals and purposes of the society afresh to all its members as well as to interest new girls. New girls who became interested during the Month were not admitted until April 24, after the usual three months' period of preparation. Special recognition was given to dioceses which organized new branches and to branches which added new groups of younger members and candidates (the juniors under twelve).

In addition to Michigan, the dioceses which stood highest in the honor roll were: Chicago, Western Massachusetts, Connecticut, Massachusetts, Southern Ohio, Newark, New Jersey, Pennsylvania, Bethlehem, Central New York, Colorado, Pittsburgh, and Ohio. In order to make it possible for even the smallest branch to qualify, branch gains were recognized on a proportional basis. Branches which had an increase of more than one hundred per cent in membership (in addition to St. Paul's Mission, Philadelphia) were: Holy Faith, Inglewood, California; St.

Matthew's, Grand Junction, Colorado; Christ Church, Stroudsburg, Pennsylvania; All Saints', Lockport, New York; Trinity, Lenox, Massachusetts; Emmanuel, Rapidan, Virginia; Calvary, Bridgeport, Connecticut; Christ Church, Waterloo, Iowa; Christ Church, Collinsville, Illinois.

A gavel with the G.F.S. badge in silver has been presented to the winning branch and diocese. Throughout the country, the gains which totaled 811 candidates and 1,345 members, were the result of the enthusiasm and initiative of the members themselves—most of them in very "average" branches of from ten to thirty or forty girls.

CHURCH CONFERENCES at which there will be a G.F.S. representative this summer are: Oklahoma, Springfield, Howe, Missouri, Gambier, Tennessee, Delaware, Concord, Wellesley, Winslow, Sweet Briar, New Jersey, Sewanee, and Province I Young People's. At twelve of these conferences members of the staff and board of directors will give courses on youth leadership and programs. Eighteen G.F.S. conferences are being held this summer, nine of which will have national G.F.S. leadership.

### Guild of St. Barnabas

The Rev. C. T. Walkley, D.D., *Chaplain-Gen.*  
Ivoryton, Connecticut

THE NATIONALLY observed Florence Nightingale Service, originated with the Orange (New Jersey) Branch, now has extended far beyond the Guild's membership; in every large city crowded congregations attend. Bishop Manning preached at the first service, May 17, 1925, in the Cathedral of St. John the Divine. He then said that it was the largest congregation of nurses ever gathered at a religious service in the United States: 2,400 present in uniform. This has been one of the great annual services held in the cathedral ever since. Further information concerning the Church's part in promoting these services will be given gladly by Miss Mary Clark, General Secretary, Grace Church, Orange, N. J.

## The Daughters of the King

Edna Eastwood, *Executive*  
Room, 305, 150 Fifth Avenue, New York, N. Y.

THE SEMI-ANNUAL meeting in April of National Council of the Daughters of the King brought together Daughters from Connecticut to California, and Ohio to Florida.

A distinguished visitor at one session was Miss Mary Louise Pardee, Chairman of the Woman's Auxiliary Executive Board, who brought greetings from the Woman's Auxiliary. Speaking on the message from the W.A. Triennial Miss Pardee emphasized the need for unity and coöperation and suggested that we begin with unity near at home by a clearer understanding of the Church organization. Miss Pardee, who at one time was a Junior Daughter, closed her remarks by saying:

One of the most vital contributions made by the Daughters of the King has been to keep, or in some cases to restore worship, and the underlying spiritual emphasis which should be the basis for our work in the Church, and which differentiates it from other work of secular organization.

Much useful legislation was accomplished. An intensive prayer cycle, in which all chapters are to take part, was planned from Ascension Day to Whitsunday on Peace, for ourselves, our home, our country, and the world.

The Master's Fund Committee reported two candidates in training, one at the New York Training School for Deaconesses, the other at Bishop Tuttle Training School, Raleigh, North Carolina. The latter has had her great desire to enter a Sisterhood granted and will be accepted for work in the Sisters' Negro mission near Glendale, Ohio, in June.

The year showed a slight increase in the Self-Denial Offering. In view of this fact and realizing that the reserved fund (accumulated over several years) would be sufficient to assist in a real way other missionary projects, and that the Church is deeply concerned about the financial outlook, it was unanimously resolved to use eight hundred dollars of the Self-Denial Reserve Fund to send grants to



Miss Gertrude Selzer, for her personal use, all her possessions having been destroyed in the Chinese-Japanese conflict; to the Short Term School in China; to St. Elizabeth's Hospital, Shanghai; to the Widely Loving Society in Japan; to the Kusatsu leper work in Japan; to Deaconess Harriet M. Bedell for her work among the Seminole Indians; toward the support of a teacher in India; and something to assist the Church Army to establish a mission in Alaska, among the Eskimos, where the Gospel of Christ has not yet been carried.

## Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*

National Office, 80 Broad St., New York, N. Y.

NINE YEARS is a long, long time to hold one's breath. During this period there has been less and less support for our affiliated Institutes.

Under such circumstances the men in the field could not be blamed for feeling discouraged, but the man sent out by a special committee of the National Group of Seamen's Agencies to make a survey of ports had nothing but praise for the courage and perseverance of the Institute's chaplains and superintendents.

Buildings, however, which have not been painted nor renovated for even a portion of the time tend to become dilapidated and fall into disrepair. To bring some of the Institute buildings back to a point where they can again render an efficient service and demand loyalty from the seamen, needs immediate help.

The first step in enlisting such help, according to the special committee which has just reported to the National Group of Seamen's Agencies meeting in Baltimore, is to reinforce and strengthen the national organizations working for merchant seamen, including the Seamen's Church Institute of America. This is still considered by seamen as an expression of the Church in its work among seamen, since over the door of each affiliated agency appear the words, "Seamen's Church Institute."

## The Church Army

Captain B. F. Mountford, *Secretary*

414 E. Fourteenth Street, New York, N. Y.

CHURCH ARMY marches on! Church Army's field of service has been extended. At its April meeting, the National Council appointed Mission Sister Ada Clarke as a missionary in the Philippine Islands. Mission Sister Clarke who hopes to sail shortly has been with Church Army for three years and has had experience in rural and mountain work in Alabama. In her new post, her work will be among the Tiruray on Mindanao, eight hundred miles south of Manila.

Another mission field to which C.A. workers have been called, is Alaska. Two men, Captain Albert Sayers and Jack DeForest, leave in July for Point Hope. Mr. DeForest will be commissioned as an evangelist by the Presiding Bishop at noon on St. Barnabas' Day, June 13, at Church Missions House, New York. Both men have been accepted by Bishop Rowe and will work at Point Hope under the direction of the Ven. F. W. Goodman, Archdeacon of Arctic Alaska.

On that same day (June 13) Pearl Morris will be commissioned as a mission sister; her first post as a commissioned worker of Church Army being at Onion-town in the Diocese of New York.

INTERESTING REPORTS come from several workers overseas, Sister Jolly and Captains George Clarke and Fred Seddon in Liberia. Sister Jolly continues to be encouraged by the results of work among the lepers; Captain Clarke has been able to organize a Sir Galahad group and reports that the boys are greatly interested and enthused about this chapter. One report says that Captain Seddon "can cheer up anyone. He is the doctor, and is known for his humility and kindness. He is the beloved funster, but as someone said—when it comes time for serious business, or church, he can be so serious that you just have to sit up and listen to what he says! Captain Seddon has won the confidence and hearts of these Liberians."

## Church Mission of Help

Mrs. Theodore W. Case, *President*  
27 West 25th Street, New York, N. Y.

CMH HAS ALWAYS felt the necessity of bringing its staff workers together for conference and fellowship. The nature of its work is such that unless the workers keep in touch with the best knowledge of social case work and community organization their effectiveness in community life is jeopardized.

CMH, under the leadership of its president, Mrs. Theodore W. Case, arranged such a conference for its diocesan secretaries on May 31 and June 1. Several board members also participated in the conference because CMH believes that a close relationship between board members and staff is essential to any modern social agency.

The Rev. Shirley Hughson, O.H.C., acted as Chaplain of the conference and participated in those sessions in which the spiritual work of CMH was considered. Special committees on case work with adolescents, relationships with public and

private agencies, coöperation with the clergy, met before the conference to prepare special reports for presentation to it.

Ever since some of the CMH diocesan branches made it known that they offered Youth Consultation Service there has been an increased use of this service by the clergy and laity of the Church. Case work is a specialized way of helping people with their problems. The case worker by experience and training is qualified to counsel and advise in all problems of unadjustment. This does not mean that she can or should do what the trained clergyman should do, but in her own field she can be of great assistance to the parish priest.

In these days when the personal, family, and social problems of young people are so complicated by the economic and social unadjustment of the times, it is especially necessary that the Church should offer its youth this kind of service. CMH, in its endeavor to offer the best case work service to its clients, called this conference for study and exchange of experience.

## American Church Institute for Negroes

Auxiliary to National Council

THE REV. ROBERT W. PATTON, D.D.

THE TRUSTEES of Bishop Payne Divinity School met April 21 at the school in Petersburg, Virginia, together with the Rt. Rev. E. A. Penick, the Rev. E. H. Goold, and Mr. J. B. Cheshire, to discuss the school's removal to Raleigh, N. C.

This proposal, long under discussion, favored by formal action of the Trustees themselves in 1931, was urged by the Southern Bishops at a meeting in February of this year. Nevertheless the Board was not unanimous in its opinion to remove the institution and believed that the matter required more study and the mind of the Church ascertained before definite plans either to move to Raleigh or to rehabilitate the Petersburg property should be made. To this end a special committee was appointed to consider the question and to report its findings to the Board in the fall. The committee con-

sists of the Rev. Charles T. Warner, the Rev. Robert W. Patton, the Rt. Rev. W. A. Brown, and Bishop Penick.

A CAMPAIGN to raise ten thousand dollars in the Diocese of Massachusetts toward the erection of a new girls' dormitory at the Okolona Industrial School, Okolona, Mississippi, was launched at a meeting in the home in Boston of Mrs. Charles L. Slattery. The last third of the ten thousand dollars sought has been pledged by a Boston Churchman and other gifts which are being received will, it is hoped, speedily complete the sum sought. Massachusetts' ten thousand dollars is but a part of the total cost of the new building and its equipment. The balance of the thirty-five thousand dollars needed is being secured partly in Mississippi under Bishop Bratton's leadership.



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American Society for the Control of Cancer, 1250 Sixth Avenue, New York

# The Upper Room

July, August, September

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—Page 320, *the Book of Common Prayer*.

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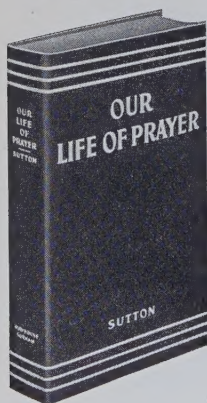
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